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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1688 MARCH 30, 1979

Grandparents go back to school

by Arend Bisschop Sr.

It was a great surprise to me and many other grandparents to receive some letters from our grandchildren. "Please, Grandpa and/or Grandma, will you come to our school Monday morning? We will have a special grandparents day, so you can see our school, our teachers and our way of learning." So, I got five letters in my mailbox. I am so well off, that seven of my grandchildren attend the Calvin Christian School on Tissiman Ave., in Chatham, Ontario.

One letter was misdirected and one of the kids, Wayne, the dreamer, simply forgot it all. His brother Keith, more up to date, wrote me a letter starting with: Dear Pake and Beppe. (I am not a Frisian). One of the others wrote: "Please come, you get coffee and donuts (my favourite), you will see some slides, you will have a big surprise and at 11:30 you will be dismissed." That was very nice.

And so, I went Monday morning with lead in my shoes, and after sixty years I attended school again. But amazingly I was not there alone. I didn't count them all, but I figured there were approximately 150 grandfathers and grandmothers present.

Some of the youth, after we went through the registration, huddled us in the new auditorium where the principal, Mr. Postma welcomed us all with great pleasure. After this introduction, we went on our way to visit the rooms where our descendants received their fundamental education. I presume that the morning devotions time was already over and the kids were eagerly waiting to see their grandparents enter the room, just as if Santa Claus was coming. Surprisingly, my seven grandchildren were all in different rooms and grades, so in a hurry I had to jump from one room to another. It took us approximately an hour; and after that we got some rest and refreshments.

Since I had already made a long trip, I took the freedom of having two cups of coffee and two donuts. You see, all that exercising makes you hungry, too.

Then Mr. Kruiselbrink showed us the slides of the history of the school, mostly explained by Mr. Postma. I saw plenty of happy faces and surely we all enjoyed this event. Even my old friend, Ben, remembered that eighty years ago he was sitting in the school benches. After that we left for home again.

Thanks to the school board and all the teachers. Thanks to all the children who behaved very well that day. Most of all thanks to our Heavenly Father for his wonderous blessing to make his people willing and able to sacrifice for the well-being of their children and grandchildren. In one thing I am disappointed, that so many names of grandparents are no more on the list of members or donators of Christian schools. I sincerely hope that many of you will think it over and sacrifice again for the sake of Christ's Kingdom. See you again next year.

IARFA forms Canadian chapter

The International Association for Reformed Faith and Action (IARFA) wants to become organized in Canada. It began 25 years ago in France and has involved people like Dr. Philip Hughes, Dr. Stanford Reid and Dr. Paul Schrotenboer.

A Canadian committee, consisting of Rev. Ed Den Haan, Rev. Arie Van Eek, Rev. Wallace Whyte and Rec. Gordon Fisch was appointed recently to draw up a constitution for the Canadian organization, to sponsor a conference and to develop a summer "institute".

A one day conference was held on March 23 to discuss the proposed constitution.

An "interdenominational institute of exegesis" (how to read the Bible) is scheduled to be held at the University of Guelph from July 30 to August 3. The institute will have a strong biblical focus and is geared for ministers and teachers. It is designed to "equip the equipped", in the words of the press release.

Those leading the institute will be Dr. Gordon Spykman of Calvin Seminary, Dr. M. Di Gangi of the Ontario Theological Seminary, and Rev. Andrew Kuyvenhoven of the Clarkson, Ont. Christian Reformed Church.

Several others will give specialty lectures to further the scope of the conference theme.

What do our children take to school?

by Adrian Peetoom

Mr. Peetoom, of Burnaby, B.C., has been involved in Christian education for more than 15 years in both B.C. and Ontario.

I should like to address myself to this question as I think about the long term aims and needs of the Christian school movement. What should our schools be doing 10, 20, 50 years from now? Surely few of us would seriously hold the view that we have reached a stage of sufficient perfection already. All right then, if we know we need to improve, what is it we need to improve in? Simply 'better' teachers? But what do we mean by 'better'? Bigger schools? Are bigger schools necessarily better schools? A better curriculum? Better in what way? More Christian? What does that mean?

You will notice that the type of question I have asked focusses on the instructional side of education. Better teachers, better curriculum, bigger schools. However, this time I should like to focus on the educational responsibility of parents and non-teaching members of the Christian community, for if Christian schools are community-parental schools, then surely the place of "better" and "bigger" is not primarily in schools.

How do parents and other members of the Christian community relate to Christian schools? I would make a guess that most readers will answer the question this way

- You join the local Christian school society.
- You attend the society's membership meetings.
- You serve on the board when voted in; on committees when appointed.
- You read the school bulletin.
- You pay membership dues, contribute to membership drives, pitch in when volunteer labour is required.
- When your children reach school age, you send them with ten or twelve post-dated cheques.
- You try to assist teachers, when they ask for special help.
- You attend parent/teacher conferences and meetings, when arranged.
- You 'obey' the teacher, when he/she asks for supervision on homework.

I am not saying that we do these things perfectly. But we agree that we *ought* to do them well.

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Easter

VIEWPOINT

Millions of people flock to growing Church

Many Christians are unaware of the sweeping spiritual movements taking place in the world today, says Dr. Peter Wagner, chairman of the strategy working group of Lausanne Committee for World Evangelization.

"I believe that the coming decade will see one of the greatest ingatherings in the history of the Christian church," he says. Wagner makes that assessment on the basis of extensive research that has been conducted on worldwide evangelism. Here are some of the facts as he sees them.

Recent studies indicate that 63,000 people become Christians each day. In addition, there are about 1,600 new churches established each week.

In 1900, most of the world's Christians were whites. By the end of this century, the prediction is that 60 per cent of the world's Christians will be non-whites.

Dr. Wagner cites Latin America as an example of the transformation. In 1900, the evangelical community in that continent numbered about 50,000. The evangelical population now is growing at three times the rate of the population in general. Reliable estimates project an evangelical population of 100 million by the end of this century in Latin America.

He throws in some figures about church sizes that might some day make it into a religious world of records. The largest congregation in the world is probably that of the Jotabeche Methodist Pentecostal Church in Santiago, Chile which numbers about 80,000. The largest church building in the world is probably the one in Sao Paulo, Brazil, which seats 25,000 people. A building now under construction in Seoul, Korea for the Pentecostal congregation there will probably be even larger than the one in Brazil.

The most rapid church expansion, however, is taking place in Africa. At the beginning of the century, about 4 million Africans were Christians. The estimate is that by the end of this century, they will number 351 million. In other words, the Christian constituency will have grown from 3 per cent of the population to 48 per cent.

* * *

That's the story. What about the reaction? We should be praising the Lord with evangelical zeal, yet we read about this amazing spiritual harvest with head-shaking doubt.

It simply can't be true, we say. Things can't be that good. There must be something wrong.

We say that because we are firm in the conviction that we must brace ourselves for unprecedented persecution. We have a fear that Communism will take over North America within our lifetime and that Communism will be our persecutor.

Meanwhile, we dabble in church growth, carry out evangelism programs, and pray for Christ's return soon.

But suppose for a moment that those figures, as released by the Lausanne Committee, are accurate. Suppose that there actually are 63,000 new Christians who are added to his flock each day. And suppose that there really are 1,600 new churches established around the world each week. Wouldn't that be great? Wouldn't that be occasion for all of us to shout an evangelical : "Praise the Lord"?

We have no reason to doubt the figures as released by the world evangelization body. If anybody is good at body-counting, they are. We can therefore take them to be the truth. There actually are 63,000 people who are added to Christ's flock each day.

The 1970's has been a decade of organized evangelism, well beyond the scope or reach of the churches of the 1960's and earlier. When you combine the individual efforts of the Reformed, Calvinistic denominations and marry them to those of the mainline churches and evangelical branches, then you indeed have a powerful worldwide witness.

The Lausanne Committee for World Evangelization is just one body that co-ordinates some of these programs. It would be interesting to find out, for example, just how many thousands of missionaries there are "out there" on the mission fields, and how many hundreds of radio and television ministries there are across the world as well.

When you hear of those huge churches in such places as Chile (80,000 people), Brazil (25,000 people) and Korea (30,000) then you can't help but be amazed at the worldwide impact of God's word. We often tend to think of the Holy Bible as a North American commodity to be peddled to the world's hinterlands, not at all realizing that those virgin Christians beyond the shores of Canada and the U.S. might be more alive in Christ than those of us at home.

For all our apprehensions, we should do some rejoicing in the fact that God's Word is getting out into the world and that people in Latin America, Africa and Asia are receptive to it. In fact, they are flocking to church in numbers beyond our comprehension.

We should welcome this worldwide ministry with open arms and eager hearts. And while we send out our missionaries year after year to reap a spiritual harvest, we should cast our eyes heavenward and utter: "Thy kingdom come, Lord."

Keith Knight

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DATELINE: THE WORLD

China and the Gospel — Part 1

by Rev. Johan D. Tangelder

Will China open its borders for the Gospel? This is no longer a moot question today. Seldom in history has an entire nation made such an abrupt switch in policies.

For years, China has vilified the United States and preached against the cruelties of the U.S. imperialistic agressors. To the surprise of the whole world, the U.S. and China have now reached the point of mutual recognition. The U.S. laid out the red carpet for Vice-Premier Teng Hsiao-ping. The Vice-Premier became Time Magazine's "Man of the Year." Taiwan is still smarting under its changed relationship to the U.S. It now fears for its very existence as an independent nation. It feels betrayed and forsaken by the West. Southeast Asian nations continue to build up their own armed forces and develop military alliances, as they watch the U.S. withdrawing troops from Taiwan, and listen to the debates about further troop withdrawals from South Korea.

Peking, the austere capital of Red China, seems destined to become one of the great business centers of the world. Americans, Japanese, Germans, Italians, Britons are rushing to China to profit from its new mood. Huge deals are being signed by China's new leaders.

Unquestionably, there have been dramatic outward changes in Red China. Some of these changes have been for the better, others have retarded improvement rather than helped the lot of the Chinese. For 27 years until his death in 1976, Chairman Mao's dictates and practices ruled the nation. Mao laid down the line that China would develop as a nation in isolation under its own efforts, without foreign loans or capital investments. Mao's social and economic policies were geared to meeting the most basic needs — food, shelter, health care. Illiteracy was tackled and conquered; elementary education was established. The cost of social improvements has been exuberantly high in lives and loss of liberties. To achieve his goals, Mao took away basic human rights. He laid claim to the total person. His doctrines were pounded and drilled into the Chinese population through wall posters, newspapers, political meetings, theater, dance, school, etc.

Mao wanted to create a new man for his new world. He sought to mold the Chinese mind. No criticism of policies was allowed. There was no room for personal freedom to express one's feelings to follow the teaching of one's religion or the dictates of one's conscience.

China now has a new and more relaxed atmosphere. Mao is no longer the infallible Messiah. Criticism, within limits, is now permitted. Small demonstrations are staged. The extreme leftists appear to have lost their influence on the power base within the country. The average Chinese is obviously pleased with this new trend. More consumer goods are now available. Life is not so drab anymore.

Is China moving towards democracy and capitalism? There may be a change in the communist traditions, but the present Chinese leadership is still committed to the communist vision and party principles.

To assess the new developments in China is extremely difficult. The world has changed so dramatically since Mao "liberated" China in 1949, and Westerners have been so effectively sheltered from any real contact with China, that the scale and depth of change within China's population of 800 million is hard to grasp and analyze.

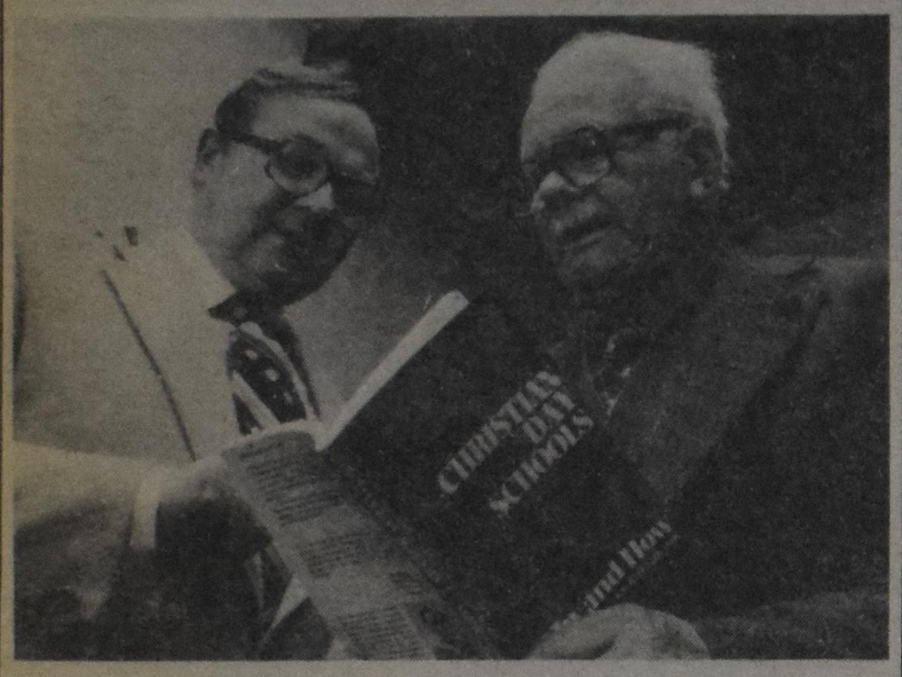
Since the American overtures to China, and the historic China visit of former President Richard Nixon, Christians from all over the world have been praying for resumption of Christian ministries and witness within China. Diplomats, businessmen and tourists are now flocking to China. The miniscule Chinese hotel industry is booming.

Will missionaries also get the opportunity to enter China? What are the prospects with respect to Christianity in China — a nation so influenced by materialistic atheism and so anti-Christian for so many years? I have heard of Christian leaders and prospective missionaries from the West who are praying for an opening to start a ministry in China. I doubt very much whether "professional" missionaries will ever be allowed to enter China once again.

Jesuit Scholar Father George H. Dunne, expressed this possibility very concretely: "In a certain sense I do not believe the missionary will ever return to China ... In my judgment, a missionary cast in the common mold of the recent past, that is, the religiously inspired dedicated man or woman coming to China for the sole purpose of preaching the Gospel 'to the heathen Chinese,' and making as many converts as possible, will not have a place in China's future. Nor do I think this is a matter of regret."

To be continued.

Canadian gift to mark anniversary of School en Evangelie



Representatives of Christian Schools International and the Canadian Christian Education Foundation recently visited the Netherlands on the occasion of the 100th anniversary of School en Evangelie. A conference was organized by the leaders of the Christian school movement in the Netherlands. CCEF executive director Fred Vandervelde, left, made a presentation to Mr. H. Algra, 83-year-old patriarch of the Reformed faith and former editor of the Friesch Dagblad. The book, Christian Day Schools, was presented to Mr. Algra.

Find your roots while you visit Holland

Dear Sir:

Tracing your family tree is indeed a fascinating hobby. I would like to add a little to Mr. Hofstee's article if I may. If you go for a visit to Holland like so many of us do, and if you are interested, you can do a lot of it yourself.

If you go to the ambtenaar of the Burgelijke Stand from the home town of your ancestry, they are very helpful, but if you want information before 1902 of your ancestors, you can also go to the Rijksarchieven which you will find at the Provincie Huis, St. Jansstraat in Groningen, at the Botermarkt in Leeuwarden, Friesland, at the Brink in Assen, Drenthe.

I do not know the addresses of the other provinces. At each of those places you will find the complete Burgelijke Stand from that province. The Burgelijke Stand from 1811 to 1902 is open for everyone to study. These places also have the church registers before 1811 from that Province, the court register, land deeds, tax papers, etc., etc.

Here you have to look for yourself and you can get photo copies of the acts you want. You have to be able to read Dutch. If it is not too busy at this office, they are always willing to help you especially if they know that you made such a long trip for it and have limited time.

Tien Jaarlijkse Naamtafels from the registers will make it a lot easier. The advantage of going to the Rijksarchieven is if people moved to a different community but not out of the Province. To go back to 1811 is not usually that hard. Before 1812, the Burgelijke Stand was not mandatory. Before 1811, the majority of the people in the three northern provinces had no surname which makes it much harder to trace it further back and handwriting is hard to read.

The acts to look for are: Geboorte Acte which supply the names and ages of the parents. Their ages can give you an idea of their marriage date. Huwelijks Acte which supplies the names of the parents and witnesses, often relatives. Ask for the huwelijks bijlage which sometimes gives a lot more information.

Most of the time the Overlijdens Acte gives very little information. If you are from Friesland, you may be able to find the registration of naamaanneming from 1811. In most cases they are still there but in Groningen and Drenthe most of them are lost. Quite often you will find an X which means they were not able to write. It is always advisable to take photo copies when you are there because you will not have the time to study them as thoroughly as you would like to.

F. Boonstra
Dundas, Ontario

Professionals advise students on careers

John Eisen, left, sophomore from Henfrew, Ontario, spends a few minutes at the podiatry exhibit during Career Day.

Dozens of workers representing fields such as accounting, the ministry, teaching, and television journalism took part in Calvin College's eighth annual Career Day held recently. The purpose was to give students, whether they be freshmen or seniors, a chance to rub elbows with practicing professionals from a wide variety of careers.

Commercial loans, furniture design, gerontology, insurance, Christian school teaching, pharmaceuticals — these areas plus 50 more were available for scrutiny and discussion with the experts. Some students obviously had a particular career in mind; others sampled the wares at several booths and came away with several options to consider.

Anamarie Joosse, career counselor; John Verwolf, placement director; and Cindy Abbott, secretary at Calvin's Broene Counseling Center, worked on planning the day since September.

"I think it's changed a lot from last year," Abbott said. Focus of this year's Career Day was on job title rather than the business or company represented. The day was also designed to provide information, not job recruitment. In all, 66 career representatives and an estimated 1,300 students took part.

Calvin hosted a luncheon for the visitors at which President Anthony Diekema expressed the college's appreciation for their willingness to take time out from busy schedules to talk to the students.

Calvin to increase aid to Canadian students

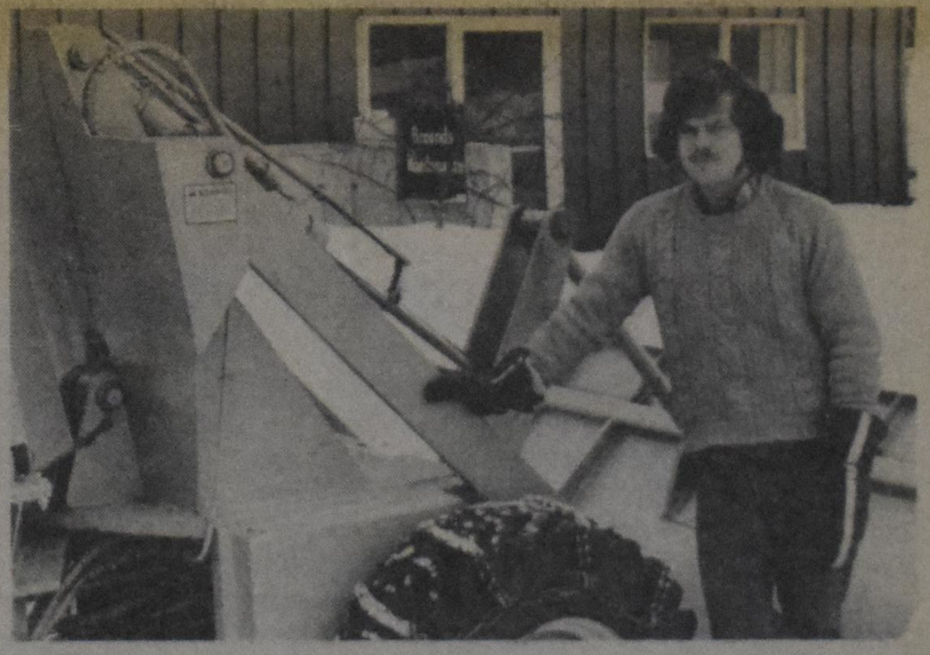
Wayne Hubers, Calvin College's scholarships and financial aid director, recently announced several changes scheduled to take effect next September that are of interest to Canadians already at Calvin or planning to come in September.

He noted several changes in scholarship amounts: Freshman scholarships will go up from the present $100 to $150; there will be an increase from the current $200 to $300 for the valedictorian freshman scholarship. Freshman honor scholarships will be raised to $400, plus $50 for books, and the upperclassman scholarships will go up from the current $100 to $150.

Hubers also announced information about Calvin's grant program, and said the average grant for next school year will be increased by approximately $125, while the maximum grant will be increased from the current $1,300 to $1,600.

He explained that eligibility for grants is based on family financial circumstances as reported on the financial aid form. Approximately 60 to 65 per cent of Calvin's Canadian students qualify for grants, Hubers added. He said approximately $130,000 in grants has been awarded to Canadians this year and reported that the average grant is about $800.

The exchange rate, Hubers said, continues to be a problem for Canadian students at Calvin. He explained that the college meets 50 per cent of the additional cost resulting from the exchange rate for students who qualify for a grant or for a Canada Student Loan. He notes that 180 Canadian students will receive about $40,000 this year, an average of $222 per student.



Squinting a bit in bright sunlight, Ray Hendricks, freshman from Oshawa, Ontario, works on Calvin's grounds crew 12-16 hours a week at a variety of tasks including snow removal. As Ray says, "You name it, we do it!"

In addition to these scholarship and grant increases, Calvin will continue to place most Canadian students in on-campus jobs whenever requests are made.

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Church Page

Help your brother keep the faith

I want to draw your attention to the position of the church concerning unfaithful members-by-baptism. By that I mean, baptized members who have not moved away, but who do not attend church, fail to make profession of their faith and by their conduct show that they do not love the Lord and do not have a desire to serve him. We again call you to pray for such members of our congregation. Visit with them. Maybe you want to tell them that they are in danger of being excluded from the church of Christ because they, by their lifestyle, have, in a sense, excluded themselves.

Burlington Chr. Ref. Church
Burlington, Ont.

Mind your habits

Yes we all have them. Some are good and some are bad. Habits can also result in the deterioration of our minds over a period of time. For example, when we habitually avoid making our God-given minds do any work then we become less capable of doing anything useful with our heads. When we habitually watch T.V. evening after evening (and during the day as well) then our minds will deteriorate so much that we are no longer capable of understanding even when we do read a challenging book. Being a disciple of Jesus Christ calls for a disciplined life which includes the re-examination of our habits — to see whether they are in harmony with the stewardship to which we have been called by the Lord.

J.H.K.
Second Chr. Ref. Church
Edmonton II, Alta.

Beautiful junk

Ladies would you please save all those left-over pieces of material, odds and ends of wool, felt, lace, liquid embroidery and/or thread, old nylons (for stuffing), scissors, greeting cards, etc. and drop them in the box marked "Calvinettes" in the church basement? If you have an old sewing machine, that is no longer useful to you, would you please consider donating it to our club? We could use it for badge work, service projects and crafts. For further information contact one of the other counselors.

Mount Hamilton
Chr. Ref. Church
Hamilton, Ont.

A wise balloting procedure

•The names of the candidates are listed in alphabetical order for each office.

•A spoiled ballot is marked in such a way that the ballot committee cannot determine for whom the voter was voting. A ballot is also spoiled when more candidates are marked than allowed. If less candidates are marked than allowed, the ballot is valid, unless it is spoiled for other reasons.

•The tallying committee shall determine the grand total of valid votes for each office. Majority vote is this grand total of valid votes divided by the number of candidates, plus one.

•All candidates who receive majority vote are elected. In case more are elected than needed, those with the highest number of votes shall be appointed. Those who are not appointed but did receive a majority shall be appointed when one of the appointed candidates cannot serve for legitimate reasons, or when another vancancy occurs, in which case he shall serve the remainder of the term.

Clarkson Chr. Ref. Church
Mississauga, Ont.

An interesting women's affair

The organization of Reformed Church Women in our denomination is a quiet, but active group. Throughout the years, our women's groups have planned educational and spiritually edifying programs along with service projects. Each year, a new Bible study program is distributed and most groups in the span of one year are studying the same material, a link of educational and spiritual growth.

Another link between women of this denomination is our mission program. During 1978, the mission emphasis was on church growth in Canada, Mexico, and the United States. During 1979, the goal is to raise $100,000 for food for India and Africa, as well as North American Indian Mission Ministries. One-tenth of this amount or $10,000 is designated for the Anishinabe Fellowship, a ministry in downtown Winnipeg serving Canadian Indian families.

Reformed Church Women have raised $4,976,729 for RCA (Ref. Church of America) Mission and program and Reformed Church Women Operation and Outreach for the past 10 years. Reformed Church Women are linked in a labour of love and of growth which continues to show Christian leadership in our churches and homes.

Our local group is a small link in a large chain of women. We meet each third Tuesday evening of the month and invite other women to join us in making the chain of women's work even stronger. We learn, we share, we discuss, we pray, we work and, in addition, we laugh and drink coffee. Wouldn't you like to be a part of this chain of women which is much greater than ourselves?

Elmwood Community
Ref. Church
Winnipeg, Manitoba

A new church in Brighton, Ontario?

A meeting will be held to consider the possibility of organizing a new congregation in the Brighton area. This meeting is open to all who have any interest in such a move and will be held in the Brighton Presbyterian Church.

Ebenezer Chr. Ref. Church
Trenton, Ontario

Church News

Korean CRC in Toronto

Classis Toronto of the Christian Reformed Church will meet in special session on Friday, April 27 to receive formally the First Korean Presbyterian Church of Toronto into the Chr. Ref. Church.

The celebration will be held at 7:30 p.m. at the Toronto (Rehoboth) church. Following the special session of Classis, a celebrative worship service will be held to commemorate the historic occasion.

Classis Toronto was given the green light to proceed with the formal union with the Korean Presbyterian Church at last summer's meeting of Synod.

CHRISTIAN REFORMED

Declined

—to Brantford (Shalom), Ont., Rev. Peter W. DeBruyne of Victoria, B.C.

—to Thunder Bay (Bethlehem), Ont. Rev. Ralph Fluit of Simcoe, Ont.

Accepted

—to New Westminster, B.C., Rev. Peter Brouwer of Jarvis, Ont.

New address

Rev. Al J. VandenPol, 9277 - 134 A Street, Surrey, B.C. V3V 5T1.

The perfect church and I

I've searched afar, I've searched nearby;
I have searched low, I have searched high;
I've asked and questioned all around,
but until now I have not found
In all the world a perfect church:
In vain has been my long, long search.

I seek a church that's pure Reformed
In doctrine, but that has been stormed
And conquered by the winning zeal
That old-time Methodists reveal.
It must be large, but yet afford
The warmth, the touch of sweet accord
That's found in smaller Baptist bands,
And which some Brethren meetings brands.
A bit of Pentecostal fire
That church would have, and I'd admire
Salvation Army-style concern
So that the poor to Christ would turn.
Or, it would even better be
If liberation theory
Were practiced so that all might share
The fruits which the good earth does bear.
This church would offer, then, displays
Of sharing, like in olden days,
When many sold what was their own,
And no one said, "T'is mine alone."
The pastor who would serve this church
Must be a saintly man; no smirch,
No single stain must cling to him.
He must be learned, full to the brim
With fire, and simple, eloquent;
Yet humble and to all a friend.

One fear besets me while I search:
What if I found this perfect church,
And I would hear the stern rebuff:
"My friend, you are not good enough"?

Johannes DeViet
First Chr. Ref. Church,
London, Ont.

FROM COAST TO COAST

ALBERTA
Brooks-CKBR..... 9:00 a.m. 1340
Drumheller-CJDV(Sat)8:30 p.m.910
Edmonton-CHQT... 8:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB .. 8:30 a.m. 1280
Peace River-CKYL... 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR..... 11:30 1240
Burns Lake-CFLD .. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO .... 8:30 a.m. 1240
Penticton-CKOK .... 8:30 a.m. 800
Smithers-CFBV .... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB ... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC .. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB .. 10:30 a.m. 800
Hamilton-CKOC ... 7:00 a.m. 1150
Kapuskasing-CKAP . 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS .. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN ... 5:00 p.m. 1490
Middleton-CKAD .. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 10:15 a.m. 1270
Windsor-CFAB .... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal ... 9:15 a.m. 1570
CKCV-Quebec City . 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

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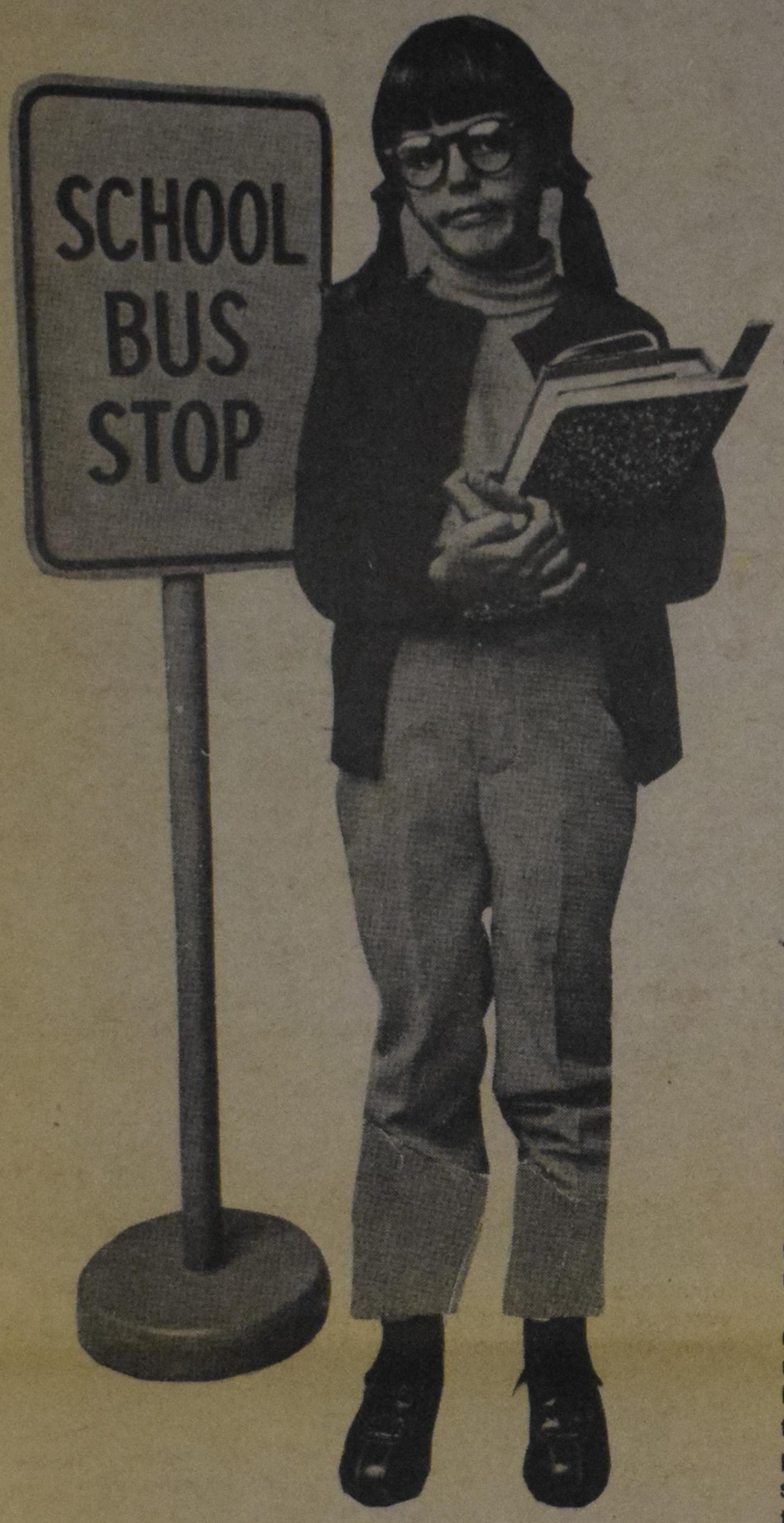

What do our children take to school?

"I am suggesting that when we send our children to school, we send them with mission money, a nutritious lunch, clean clothes, proper footwear, respect for teachers AND some basic skills that we, parents, have provided the first 5 or 6 years of our children's lives. The most basic of these skills is the treasure of a rich and varied oral language."

continued from page 1

Supporters of Christian education send their children to Christian schools in the belief that it is their responsibility to look after the education of their children, and not the state's responsibility. But does that responsibility begin only when children are of school age? Do children not learn at home, and in the community, long before they go to school? And even when they are in school, are they not learning from the lifestyle of the community, and the life at home? Of course they are. So then, what are the connections between learning at school and learning everywhere else?

I should like to think about this question by means of an example. Most people will agree that children in Christian schools should learn how to read well. We believe that to be so, because we need that skill to read the Bible, and we need it to become aware of what is going on in the world. There has been a lot of discussion lately about the decline in reading abilities of school graduates. But, as more and more studies are pointing out, the causes for this decline are NOT to be found primarily in:

- Lower quality teaching. On the contrary, teacher training is longer and better than it has ever been.
- Lower quality instructional materials. On the contrary, the last twenty years have seen an unprecedented explosion of quality and quantity in learning materials.

As I read the debates and discussions about this matter, I have a feeling that some measure of agreement is being reached about certain causes for the decline in standards reached, and these causes do not reside in the school, but in society at large, and in homes.

For instance, I know of public schools where up to 70% of the students who begin the school year in September move before May. Both parents of large and larger number of students work outside the home for at least 5 days a week. Single parent families are becoming more common with the increasing divorce rates. And protests about quality of time spent with children rather than quantity of time being important ring hollow, when time at home is often tired time after work. I am not saying that people do not mean it, or do not do their best. Rather, I am sceptical that good intentions are matched with good deeds.

In what way are these examples relevant to the decline in reader performances? It seems that the ability to read well depends in large measure on the ability to talk well. Children learn to talk at home. The better they learn it there, the easier they will find it to learn how to read. What do I mean by talking 'better'? It would seem that better talkers use more words, more complex words, more complex sentences. Often good talkers know how to have fun with language, inventing new words, making jokes, being 'silly', playing language games. They also talk more, to more people.

Let me repeat, talkers are made at home. If there is nobody to talk to, or if the home has to be quiet all the time to save tired parents, or if parents think that children should be seen and not heard, then children cannot learn how to talk well, and chances are that they will have difficulty learning how to read. You know what it means that a child falls behind in reading? It means that he will fall behind in almost everything else, in social studies, in science, in health, and even in mathematics. It also means that school will become a place of failure, of despair, of fear.

If I were the principal of a school, or a teacher, and I heard talk about low quality of education in my community, I would collect this kind of information. Then I would like to ask some serious questions of parents of children that are not doing very well, particularly in reading. We put our educators under a lot of pressure, and you must be as concerned as I am about the large turnover of teachers, and about principals who pack it in to make a living elsewhere. Perhaps it is time that the Christian school community begins to look at itself and consider the possibility that our failures at home contribute substantially to any failures of the school.

I am suggesting that when we send our children to school, we send them with mission money, a nutritious lunch, clean clothes, proper footwear, respect for teachers *and* some basic skills that we, parents, have provided the first 5 or 6 years of our children's lives. The most basic of these skills is the treasure of a rich and varied oral language.

We ought not to be surprised to learn from secular researchers that teachers cannot do their job properly without certain specific parental contributions. What took us so long? We should have realized all along that our confession that formal education grows out of nurture has many more implications than just making sure there is a Christian school to send your children to.

Does our Johnny not learn well in school? Our first instinct is to blame the teacher, or the school. And if it becomes clear that the school is not to blame, we shrug our shoulders and observe that Johnny is just not very smart, or has trouble applying himself. We pay so little attention to what we have done to Johnny long before he went to school the first time. It is time we did.

Who should raise this issue in our school communities? And how? A great big campaign organized by the Christian school board and teachers? No sir, at least, not yet. Perhaps the first concrete steps ought to involve parents of newborn babies in our communities. Perhaps the Christian school could be of real service to these parents, who often are very willing to take advice (I remember how uncertain I felt with my first newborn) and who find good advice hard to get.

I am not even sure that school boards and teachers ought to be involved directly. Surely teachers will know of families who have established the kinds of homes from which better students come. Ask them to make it their responsibility to talk to new parents, informally, or perhaps formally in some type of instruction. Perhaps these leader parents need extra training. I would suggest that school boards look for well qualified parents, and encourage them to make this a specific responsibility; if some course needs to be taken at community colleges perhaps, encourage such parents to do so, and pay their fees. It will be money well spent. I am convinced that the long term benefits will be enormous.

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SMALL TALK

Lynn Miller

Editor's Note: This is a new, regular feature by Lynn Miller, an Ontario housewife, who has been a reader of C.C. for 20 years.

"Don't buy that!" the lady beside me at the meat counter said as I reached for a nice but not so expensive pot roast.

I looked at her, then at the roast, and calculated I would at least get two nourishing meals out of it. In a tone which indicated she'd wash her hands in innocence if I would be so foolish to ignore her warning she added: "I bought one last week but it's still sitting in the fridge. My husband won't touch it!"

I took the roast and went on, leaving the lady to her search for a piece of meat which would suit her family's taste and style better but for which, obviously, she wasn't prepared to pay the higher price tag. She kept muttering and, not very discreetly, blamed anyone whom she fancied responsible for the size of her weekly food bill. I looked around, marvelling as I so often do at the abundance and variety of food available in our supermarkets. The shelves fairly groaned under their load of tin cans, bags of flour and cases of pop.

Again I thought of the days back in 1945 when my mother, in war-torn Holland, desperately tried to divert the attention of her hungry brood with games and stories as it was only early morning and she had nothing, but absolutely nothing to offer us until we were to devour our carefully rationed evening meal.

In the produce department it distressed me to see an unusually big amount of bruised fruit and limp vegetables offered at reduced prices for quick sale. They would probably end up at the garbage dump. Had they been mishandled during transport or had nobody wanted them since Johnny doesn't like cauliflower and Dad prefers oranges over apples? Or had the store's buyer been amiss in his estimates?

In the next isle I happily stocked up on some day-old bread knowing from experience that after a stint in the freezer, it would serve us well.

At the check-out counter just ahead of me, a fat, little boy paid for his bag of chips and a chocolate bar.

I looked up, straight into the sad, questioning eyes of an emaciated, little girl on a Unicef poster.

Why is it, I thought, that interviewers of our local daily always miss me when they go out on the street to ask people about high food prices?

I'm sure I could tell them a thing or two!

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by Ralph Heynen

PASTORAL COUNSELLING

T.V.'s image of father

T.V. has a great deal of influence in the lives of people. In the average home a T.V. set is used 26 hours per week. It comes in full color and it stands at the center of our family room or living room. Children watch it, adults watch it, teenagers find it a source of enjoyment. For many people it is Saturday morning's baby sitter. It keeps the children busy because all of the cartoons. It does make a tremendous impression upon people.

Actually the T.V. presents many things in an unreal way. There is the emphasis on the way that people live; the people on T.V. are not real. They live luxuriously, they drive high powered cars; you never see them with an old Chevy but always with beautiful cars. The homes they have are mansions with beautiful lawns and landscaping. Then you see the food that these people eat.

The father on T.V. is presented as a confused and baffled person. He's that clumsy fellow who spills food or grease on the front of his shirt and then his clever wife says, "Oh, that's alright dear, we have cleaning powders and liquids which will make them whiter than white." Immediately you see a shirt that has been well cleaned and everything is all set again. Or, he's the kind of person who brings home a toy for his children — one of these things that has to be put together where bolt A has to match notch C. You find him monkeying with this thing and tinkering with it and putting it together in the wrong way and finally getting angry and disgusted with the whole thing. He never succeeds because he's an incompetent person.

The average father is presented like this on T.V. because that presents a nice situation for humor. He's also presented as a neurotic character. He has a cold in the head and he sits there and sniffles and coughs and then his wife or mother comes and has a remedy and within 60 seconds his nose is clear and he doesn't cough anymore. He says, "You're a wonderful wife!" After all, it presents him as a person who is too neurotic to think about getting some medication for himself. Then, he's also like a child. His wife has a new breakfast food or some new vegetable and he says, "I'm not going to eat that stuff, I can't eat it, you know I can't eat it." She talks to him and before long he eats it and it's the most wonderful stuff he's ever had.

For many years there was this "one man's family" on T.V. and it had certain things about it that were interesting but it never presented the father in a good light. He was always presented as one who really wasn't quite on top of the situation. The family really ran the situation and he was living in.

There have been other pictures; the Westerns presented real he-men. They were fast with their draw on the gun. Or in the police stories — it's strange, the criminal will shoot maybe fifteen or twenty bullets at the police, but a competent policeman fells this man with one bullet from his revolver. It presents an unreal picture. Once in a while you see the picture of a preacher on T.V. and it annoys me a little bit ... the fact that he's never presented in the light of being a man of God who is very capable in his work, but he's a comedian. He really doesn't know what he's supposed to do. In some cases he is presented as somebody who is too much interested in the ladies of the church. Or, he gets up on the pulpit and it always is sort of a funny situation. I grant you a lot of us preachers are funny and we do some funny things, but I don't believe that is the kind of picture that you like to hold up before your children or before the young people of the church. The principal of the school is usually also a comedian. He doesn't really know what it's all about. There are teachers in the school who are competent but at the same time this man is presented as a person who is a bit on the ignorant side.

Elizabeth Elliott who wrote "Through Gates of Splendor" and several other books — in an article about the picture, the image of the father today and particularly the image that is presented on T.V. says, "Who is this dolt, this buffoon, this dancing bear? Is this the role of a father or of a husband? If it is, who wants it? Surely, no real man wants that kind of a role."

I suppose we don't object too much to being brothers, buddies, lovers or husbands, but we don't like to consider ourselves as being people who are actually the subject of a comic strip. Fortunately, children don't always look at them that way. Little children, at least, have a great deal of respect for father and for his abilities. They're bound to say, "My daddy can do it or my daddy does this or that," even though their daddy can't do the things that they say he is going to do. I think also that children must learn that their fathers are not omnipotent, they can't do everything and that sometimes they are tremendously human, too human for their own good. We all have our frailties, our sins and weaknesses and for that it's dangerous that we keep on presenting that kind of picture.

I like to think of the father figure as one who is presented in the Bible, one who rules his own house well, one who is capable, and I know many of our fathers are extremely industrious and capable people. He has an important role in life, he ought to have that same role in the family. It's not for nothing that in the Bible we are taught to look at God as our father. Little children are going to ask, "What does it mean to be father?" and that's their own dad, of course. This is the tragedy that you see in so many single parent homes today.

Children don't have a healthy father image. They don't think of father as being the kind of person to whom they can look up, whom they can respect, a person whom they can love and admire. That's the kind of fathers we want to be. Sometimes we fail, but on the other hand we also know that through God's grace we often succeed. Being a father is a marvelous thing, but if we are going to be a father we must not just follow the image that is seen today, but be real, be sincere, be Christian fathers!

THOUGHT FOR THE WEEK

Douglas MacArthur prays for his son and part of his prayer is this: "Build me a son whose heart will be clear, whose goal will be high; a son who will master himself before he tries to master others. Then I, his father, will feel that I have not lived in vain."

job MARKET

Acton: 18 year old student willing to do any kind of work in Southern Ontario. Experienced in babysitting, orchard work, and corn pollination. Can start in early June. Please write: Grace Kuipery, R.R. #1, Acton, Ont. L7J 2L7 or phone: (519) 853-2548.

Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Barrie: 14 year old girl seeking any type of summer employment, preferably on a farm. Phone Esther Siesling at (705) 726-6808 or write: R.R.#2, Barrie, Ont. L4M 4S4.

Beamsville: a 16 year old girl would like a job as a mother's helper or housekeeper for the summer. Have experience. Joanne Van Rooyen, R.R.#1, Beamsville, Ont. L0R 1B0. Phone (416) 562-5459.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R.#1, Bowmanville, Ont. L1C 3K2; Tel. 623-7037.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Caistor Centre: 16 year old High School student would like to work on dairy farm. Farm and babysitting experience. Contact: Joanne Van Herk, R.R.1, Caistor Centre, Ont. L0R 1E0; Tel. 416-957-7311.

Drayton: 17 year old boy looking for summer work. Have plenty of farm experience. I am in Grade 11. I can weld and braze and I can start working in the middle of June. I will do almost any work. Please write or call: Rick Tacoma, R.R.#1, Moorefield, Ont. N0G 2K0; phone 638-2604.

Dunnville: 17 year old boy looking for summer job on a dairy farm or construction site. Write: Ray Vandervliet, 115 Park Ave. E. Dunnville, Ont. Tel. 774-4611.

Fergus: 16 year old male student seeking summer employment. Farm work preferred. Have some experience in farm work. Please call 519-843-5697 or write to A. Kleine Deters, R.R.#1, Rockwood, Ont. N0B 2K0. Can start last two weeks in June, through the summer.

Fordwich: I am an 18 year old student entering RBC in the fall. I will take any job but preferably, I would like a job which involves retailing. I have a few years experience in farming and some experience in selling. Please contact Raymond Borg, R.R.#1, Fordwich, Ontario. Phone (519) 335-3669.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Hagersville: 17-year-old experienced home-maker is looking for employment. Prefers room and board. Reply to: Miss JoAnne Smit, R.R.#5, Hagersville, Ont., N0A 1H0 or phone (416) 768-5633.

Guelph: Lynda Fledderus, 15 year old student, willing to do any type of summer work. I would like a job as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Please call: (519) 824-4374 or write: 21 Fairmeadow Dr., Guelph, Ont. N1H 6X2.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveld, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Brucedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen year old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Harriston: My name is Betty Teune. My address is R.R.#3 Clifford. I am 16½ years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Holyrood: Eighteen year old girl would like a farm, greenhouse or babysitting job. Dairy farm and babysitting experience. Contact: Miss Kathy Duiker, R.R. #1, Holyrood, Ontario. N0G 2B0.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Listowel: 16 year old girl looking for summer employment; willing to do any type of work, enjoy gardening and working with children. Margaret Miedema, R.R.#4, Listowel, Ontario, N4W 3G9. Phone: 291-3619.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: My name is Patricia Tacoma. I am fourteen years old and in grade nine. I am willing to do any type of job, but I am especially looking for a job as a mother's helper. I am an experienced babysitter and know how to handle children. My address is: R.R.#1, Moorefield, Ontario, Canada N0G 2K0. Phone (519) 638-2604.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.

Smithville: 17-year old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

Strathroy: 17-year old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Tottenham: Elizabeth VanderVeen, R.R.4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M.er. I would like to work in the above-mentioned areas.

Utopia: I am an 18 year-old girl looking for summer employment anywhere in Ontario. I've had experience on a farm and as a mother's helper. Please contact: Jane Borger, R.R.#2, Utopia, Ont. L0M 1T0. (near Barrie); phone (705) 424-9414.

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Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R.#5, Sunderland, Ontario L0C 1H0.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine VanderScheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Eringa, R.R.8, Woodstock, Ont. N4S 7W3.

Wyoming: Seventeen year old girl (raised on farm) is looking for summer employment in S.W. Ontario. I am willing to do any kind of work and am willing to learn. Would require room and board in a Christian home. Please contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0. Phone: (519) 845-3823.

Wyoming: Seventeen year old girl is looking for a job as babysitter or on a cow farm. I have been raised on a sow farm and babysat for 4 years. Please contact: Joanne Verroen, R.R.2, Wyoming, Ont. N0N 1T0. Phone: (519) 899-4435.

Wyoming: Marian Verroen, age 18, likes to find work. I babysat for four years, worked on a pig farm. I like working on a farm. I like to have a full-time job. Telephone 519-899-4435. R.R.#2, Wyoming.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

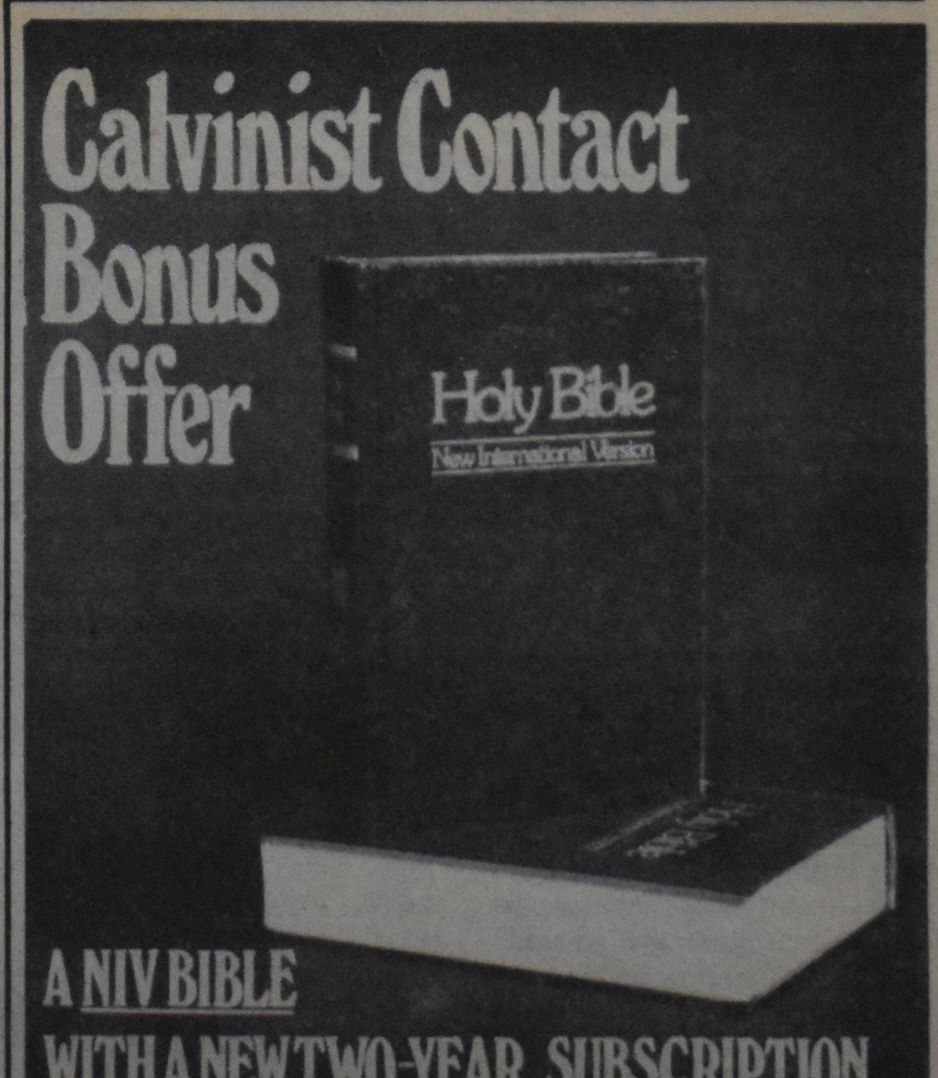
Openings

Forest: Lakewood Christian Camp requires dedicated people to help with our summer program for a week or longer. Free room and board will be supplied at the camp. There will be no monetary gain but you will receive a spiritual blessing. Call or write Brian Lise, c/o Lakewood, R.R.5, Forest, Ont. N0N 1J0 for more information.

Jarvis: Girl wanted for house duties plus some light farm duties. Driver's license essential. Starting in April or May. Room and board provided. Will have every other weekend off. Salary according to experience. Write Egvally Farms, R.R.#3, Jarvis, Ont. N0A 1J0.

Renfrew: Modern dairy farm requires student for summer months. Applicant can start May 1st. Experience preferred. Apply to: Maynard V.D. Galien, Renfrew, R.R.#2, Ont. K7V 3Z5.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.



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An interview with John Olthuis

Exploring a Christian approach to the economy

Mr. John Olthuis is research director for the CJL [The Committee For Justice and Liberty] Foundation. We interviewed him in order to hear his views on the responsibility of the government in the economy.

In doing so, John touches on a wide range of topics that touch many parts of your and my lives, personally as well. This is the second in a series of interviews with Christians who are studying how we can act in a more stewardly way in our economic life.

by Ben Vandezande

John Olthuis

C.C.: *Could you begin by telling us a bit about CJL's present research?*

Olthuis: Well, at the present time our research is focusing on social justice and social welfare policy. We begin with the basic principle that as Christians we are called to the ministry of social justice. That theme is recurrent in both the Old and New Testaments and particularly in the life and ministry of Christ. A central part of the Christian call to minister in social justice is a concern for the welfare of people in society and particularly for the less fortunate, the poor, widows, those with special problems, unemployed, and handicapped.

C.C.: *Social welfare is not just a matter of concern for the poor only, is it?*

Olthuis: Certainly not. It also relates to the well-being of all people in society. We are as much concerned about the social well-being of a person who runs a small business or a person who works in a small business. We are concerned about the role of larger business in our society, both internally — how the production of goods and services is organized — and externally — the political, governmental context within which the state engages in certain activities, passes certain laws, makes certain policies relating to both the production and distribution of wealth in our society.

One of the critical things that we have noticed is the problems in our society are increasing. Unemployment is on the increase; inflation is troublesome; small business people are running into difficulty; we have increasing numbers of poor; the suicide rate is up; mental and emotional distress are on the increase; etc.

These things are happening despite massive government attempt to cure the problems. For example, ten years ago the present prime minister assumed his office and promised us a just society. At that time the federal budget was $15 billion, and 15% was spent on social welfare or social justice matters. Today, ten years later, we have a federal budget of $46 billion, and 35% of it is being spent on social welfare. Government has poured massive amounts of money into a great variety of programs to try to defuse some of these social problems, and yet the situation has not changed. In fact, the problems seem to have deepened.

C.C.: *What is CJL as a political organization going to do to contribute a different approach?*

Olthuis: We begin very basically with the central love commandment that calls Christians to show love for their neighbours. There are many different forms of love. We believe that political love is a particular kind of expression of the central love commandment. Political love calls us to provide a context of justice within which all citizens can develop their basic beliefs and relationships.

Political love (justice) is different from charity. In other words, you can hand a beggar some coins, which is a good charity measure; but we think it is incomplete unless you also ask the question how he came to be needy in the first place. The two go together. Essentially the government programs are charity programs. The government programs are saying, "There seems to be a needy person here; how can we put some money into the hands of this person?" There is very little attention paid to why we have so much unemployment in our society. Why is there no place for the handicapped in a meaningful employment role? Why do we have so many people who work each day but are still working — poor in the sense that they don't bring in sufficient money to bring their families above the poverty level.

C.C.: *How has the government seen its role in this?*

Olthuis: Government policy works from the principle that man is an economic being who will be satisfied as long as we satisfy his material wishes. Government has created two parallel tracks. On the one track, government emphasizes economic development. It says to us, "Try to produce a maximum of goods and services as efficiently as possible." A lot of government funding has gone to the private sector to create jobs and into job creation within the public sector, but it is quite apparent that the more our society concentrates on promoting only a narrow view of economic development, the more problems we have in terms of social injustice and social misery.

On the second track, the government spends a lot of money to care for these problems. Government programs and massive amounts of government funding (to the extent of 35% of our federal budget) haven't been successful because government is contributing to the creation of the problems in the narrow economic development track and setting up a separate charity track to take care of the problems. They have separated economic problems from social development, and that seems to be the basis of the problem. Underneath that separation are these very critical principle views of who is man, what is the task of people in society, and what view of progress the state is going to promote. The problem is pretty basic, and we think the solution involves erecting a social-economic context which reflects the biblical concept that God created people in his own image as integrated people. That has to be reflected in policies and strategies that we develop for both social and economic development. So we feel that the solution lies in a different view of people, a different view of progress and consequently a different view of social-economic development and different policies.

C.C.: *Maybe what Canada needs is not more social welfare but spiritual welfare.*

Olthuis: There is no question that basically it is a spiritual problem, but it is a spiritual problem that runs throughout a person's heart committment and involves the ability and the desire to integrate that heart committment into the various relationships of like. We can see a spiritual problem in governmental social-economic policy. We want to identify the spiritual roots of that problem and then show that the trunk and the branches of the particular tree are that way because the roots are bad. It is based in a non-biblical view of people and their task in the society. It is a deeply spiritual problem.

C.C.: *Back to economic development and the government's role in it, could you give one example of how the government encourages economic development which creates more problems?*

Olthuis: The government's policy in economic development focuses on a certain view of *efficiency* in production of goods and services. For example, in terms of unemployment, if the concentration is on production efficiency, producing the greatest number of goods with the least amount of resources and labour, what you get is a replacing of people with machines.

Now that's not bad in all cases, because in some cases machines replace and relieve people from doing drudgery kinds of jobs. But when you get to the situation that machines take over secretarial work which could be a very meaningful thing in its own if properly developed, then you get a situation in which efficiency is, in fact, creating unemployment.

Another example is when concentration is on efficient production with a neglect for whether the production process is a healthy one in terms of the workers — there may be dangerous fumes or toxic substances that cause sickness. Then the government health programs have to pick that up, and people have to be cared for in terms of their medical needs, their family needs, etc. If efficiency in terms of producing at the lowest cost is an objective, you may be spewing toxic fumes into the atmosphere; you may be discharging chemicals into the waterways and so on. And the government has to begin to take care of these situations.

Those are examples of economically motivated man, pursuing material progress by means of efficiency and production and thus creating problems which government programs have to try to solve somehow.

C.C.: *In the discussion of economic development, CJL has found it necessary to be critical, and the result is that people may have picked up on CJL as being anti-business.*

Olthuis: To be honest, in the past we have not been clear enough about focussing our critique of business. We have tarred every person who is in business from monopoly control of a large multi-national business to the local business or family that runs a small bakery, floral shop, hardware store, or whatever. I think those are very different situations. Business is highly criticized in our society.

What we often underestimate is the tremendously difficult social and political context within which a business person who truly wants to develop a business other than on the basis of straight efficiency principles has to operate. For example, say a Christian businessman is starting a small bake shop and wants to put emphasis on adequate wages, a meaningful role for the workers in the decision making process, high quality products, packaging and advertising processes that are honest and candid, and job security for the workers, health and accident coverage, fringe benefits, etc.

Down the street there may be another bake shop, and the owner is solely interested in efficiency, production, lowest possible wages (which may mean illegal immigrants below minimum wage, etc.). He isn't interested in quality products, sanitation, meeting with workers in terms of decisions and how the production line should be organized. This person can put a loaf of bread or a cake on the market at a much lower price than our Christian business person. Essentially what that person is doing is passing on certain costs to society at large. That puts the Christian business person who truly wants to take into account the total social and economic development of the business

Justice is different from charity. In other words, you can hand a beggar some coins, which is good, a charity measure, but we think it is incomplete unless you also ask the question of how he came to be needy in the first place. The two go together. Essentially the government programs are charity programs.

and the people involved with that at a tremendous disadvantage. Right now, government regulations (just take the minimum wage) encourage the small business person who is interested in employing people at minimum or below rates. Government regulations for sanitation, quality of product, advertising, and so on, are all stacked against the Christian business person.

C.C.: *What is the role of government in promoting proper development?*

Olthuis: The role of the state is to enact policies which work in both economic and social development. Specifically, via tax concessions, government grants, loans for small businesses, regulations in terms of advertising practices, the government could make what the stewardly business person truly wants to do the norm. It could even be, for example, that the stewardly business person qualifies for a lower rate of taxation on a reasonable profit.

Government should discourage the small entrepreneur who says, "I can give below minimum wage rates. I can allow low job security. If there is no work Friday, I can tell them not to come in and not pay them. I don't have to be concerned with their health care or job security or anything that could penalize my profit or operation." So government should stack the deck in favour of socially and economically responsible business and oppose socially irresponsible businesses.

C.C.: *A lot of small businesses complain that they have regulations and paper work coming out of their ears. Are you saying there should be more regulations of business?*

Olthuis: I would hope not *more* regulations, simply *different* ones. I think it would mean more regulations for the business person who is constantly trying to avoid becoming socially responsible in business and much less for those who are consciously trying to operate the business in that particular way.

C.C.: *Personally, I am not a businessman, and I suspect that many reading this aren't. A lot of times when we discuss the economy it is always a matter of something the government and business people have to change. What kind of role do we play not only in the problem but also the solution?*

Olthuis: Well, that's a difficult one. Allow me a personal example. Do I shop at the local chain store, or do I patronize the small corner grocer? Patronizing the corner grocer under the present situation usually means higher prices, less variety and choice of goods and often goods that in many instances are not as fresh. I think my social responsibility as a consumer is that more and more I have to patronize the small business person, the business person that is trying to operate in a socially responsible way.

As Christians, we need to ask ourselves if we are willing to make those personal kinds of decisions in terms of who we patronize. Should we go to the bake shop that sells the loaf of bread for twenty cents less, and buy the baked goods there instead of at the Christian or socially responsible business where it costs twenty cents more, even though we know the twenty cents is contributing to social responsibility? I think that's our task and our calling, and I'm personally struggling in our family situation to go in that direction. I haven't gone far enough in my own life, but I believe that is what I am called to do.

C.C.: *Are you saying that you need the government's help in order to be more personally responsible?*

Olthuis: Very much. There is no question about that. But at the same time the two things go together. I don't think that we can wait to be socially responsible consumers until government has made it economically attractive for us to be responsible consumers. The choice would be very easy for most of us if everything else were equal, the price was equal and we knew we were getting a better product produced in a socially responsible business for the same price.

It's three pronged in a sense. First, we must encourage business people who are serious about responsible business. Secondly, we must

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patronize them even though in the process we are going to have to pay more for the goods and services. At the same time we must press very hard on the political level for policies that make socially responsible business attractive.

C.C.: *The main argument today is that we need to wind up the economy so that we will have enough profits to care for the social needs in our society. The gaining of profits is at the core of it, isn't it?*

Olthuis: I think we need a drastically different view of profit. It's often held in the corporate sector that a businessman has to have a very substantial measure of profit, in order to do good works. From the profits of a large corporation, the corporation is able to make donations to charity, to cancer research, to the Red Cross, erect parks and museums in our society and so on. If you had a lower margin of profit, this would not be possible. I think what is happening is that the larger measure of profit (on the basis of which the businessman contributes to the Red Cross and government social welfare programs) is at the expense of organizing the business internally in such a way that it is socially responsible. If businesses were more internally responsible, this would mean that there would be much less need for a higher level of profit from which government takes care of some of the problems. If internally in the business, adequate wages were paid, it would then mean that the individual worker would contribute more in taxation, and would be able to contribute more in terms of charity. Then there would be less need for the government programs and a lot of social well-being would be generated internally.

So I'm suggesting that a business is entitled to a reasonable profit if it is socially responsible. If it is not socially responsible, it is not entitled to a profit because the profit then is gained by illegitimate means. I think the distinction there is quite critical.

C.C.: *But who will determine what a just profit is? Because if we recognize the fact that our present government only encourages the development of one-sided business which doesn't take care of social justice, can we assume that that same government will be wise in its determining of what a just profit is?*

Olthuis: Indeed, we can't expect government policy to change unless the government notion of progress in society becomes more atuned to the many needs of people. Government, for example, would have to force corporations to become socially responsible because they would be put in a position where the million dollar profits (if you were socially irresponsible) would be taxed away at 80%.

With a reasonable profit, the profit margin would have to take into account the cost of replacing machinery and some small amount of expansion (if the expansion was indigenous to what the corporation was presently doing, and not expansion in terms of diversification and taking over small business). I would suggest that a reasonable rate of profit return would be in the neighbourhood of 15%. This would allow the company to continue to develop its business if it was providing needed goods and services but would not give sufficient retained earnings for that company to expand into a conglomerate and to become vertically or horizontally integrated.

C.C.: *Back to the larger questions of political change. As we change from our present form of government's relations to business, are some suggesting that Socialism is the best answer? How is CJL preventing that kind of drift that seems more common in our society?*

Olthuis: I think socialism and capitalism are much closer to each other in terms of basic views and principles *and* policies than CJL would be to either capitalism or socialism. I say that because I think the view of people that is shared by socialism and capitalism is basically the same; namely, that people are essentially economic beings and that human happiness will be a result of promoting economic welfare. Capitalists or socialists part ways when capitalists say that the best way of producing and selling goods and services is as free as possible from government intervention. You can have large profits and encourage the business person who owns those large profits to use them for socially beneficial purposes.

Socialists say no, capitalism is based on greed and accumulation. Money has a tendency to make more money, and we are never going to get to the situation where the capitalist is socially responsible. Government has to step in and re-distribute. In terms of production of wealth, I would suggest that generally speaking the socialistic organization for the production of wealth is not that much different from the capitalistic, since there is a tremendous emphasis on unions on the socialistic side. I think what is happening in the Union Movement is essentially that it has become part of the capitalist system. Whereas in the short term you may get some better distribution of wealth, the assumption is still that a better distribution of wealth will create more human happiness.

My look at socialist countries has not convinced me that socialist practices in terms of re-distribution of wealth has in any demonstrable way created happy, more productive, vibrant kinds of societies.

So, whereas in terms of a specific policy, say environmental protection in a certain case, CJL may find itself in agreement with what the NDP is suggesting. We may also find ourselves fighting the NDP in terms of a particular environmental situation because the NDP would say that jobs are more important than the environment.

Essentially then, we have a different view of people. We confess a biblical view of people which is different from the socialist and capitalist concept of people. We have a different view of what constitutes societal progress. Therefore, we have a different view of how the economic and political system should be organized. Hence, we also have a different view of specific policies, whether that be energy policy, housing, or room and place for meaningful work for handicapped in our society. The situation will be that as we develop a Christian political consciousness, people will say the socialists and capitalists or the liberals and the NDP are much closer together than the CJL is to either of those particular groupings.

Transcribed and edited by Pauline Koole, Norma Halverson, Bob Haven and Ben Vandezande.

Profile on Salem

Members want more counselors

by Don Moncrieff

Dr. Moncrieff is Acting Director of Salem Mental Health Association.

Members often ask why Salem does not appoint more counselors to serve more people in Ontario.

This is precisely what the board of trustees is doing. Effective March 5 the fourth staff member, Mr. Mark Hines, started employment with Salem and we are looking for a fifth addition, hopefully someone who will be a consultant to Christian schools around Toronto. Last summer Salem began offering one day of counselling per week to the Christian Counseling Service of S.W. Ontario in London and just recently a similar venture was started in Barrie.

However, it must be admitted that progress in this direction has been very slow. How come then that we do not move faster? Apart from financial limitations, which I will not discuss now, the answer is simply that the kind of professional Salem needs is hard to find. Look for a moment at the demands placed on such a person. He must be a committed Christian, not just affiliated with a church. He further must have the express desire to integrate this commitment with his work as a counselor. Finally he must be qualified for the job; a masters or doctoral degree is in itself not enough, but training in counseling is indispensable. The bulk of Salem's clients has already visited other counselors before without the hoped-for result, and comes to Salem with higher expectations. It is these special demands placed on applicants that cause the slow-down.

Others ask why Salem does not appoint counselors with a reformed background and they are surprised when they hear that qualified reformed applicants are a rarity. In contrast to the ministry and teaching, which draw many students, law, medicine, social work and clinical psychology do not seem to attract our young people yet. I am not entirely sure why this is so, but I am convinced that this situation would quickly change if our people would become more open to the existence of emotional problems and their treatment.

Recently one Marriage Enrichment Conference and one Encounter with Self had to be cancelled because of a lack of participants. Naturally we wonder how come, especially when recalling that one year we filled six Marriage Encounters. Are these weekends too expensive? On the contrary! Advertized too late? No later than other years. Is the winter the wrong time? Never before. But what then?

Counselors, weekend leaders, ministers, and so many others, know of numerous couples who would love to see some improvement in their relationship. My own marriage has benefitted substantially from the two Marriage Encounters my wife and I have attended as participants and also from the many weekends we have led. Personal growth — as is stimulated by Salem's Encounter with Self — is also something many people would wish.

The scene at the closing of a Marriage Enrichment Conference is another testimony to its value. The greatest reward for the leaders is to see the excited couples, faces shining with renewed hope and looking forward to possibilities that were not recognized before. Their happiness is touching and makes the farewell a beautiful experience. The Encounter with Self can have a similar effect.

Is it fear that keeps people back? The same couples who leave so happily on Sunday certainly arrived quite fearfully on the Friday evening and I would not expect anything different. However, they stepped over their fear. What about you?

A new office

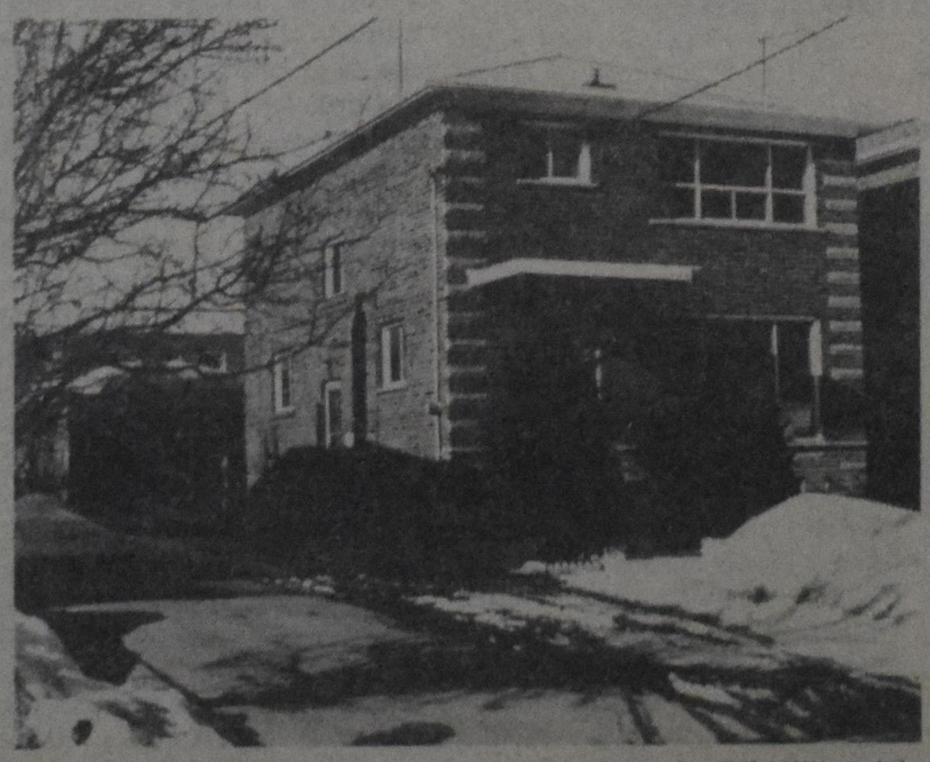
Given the present expansion going on in Salem it became evident that we needed more office space in the Toronto area. After a good deal of research it was determined that the needs of the people now served by Salem or potentially served by Salem would be best met by an office at 26 Burnett Avenue, which is about one block north of the Sheppard subway station.

We now have adequate space for the Salem Counselors working in the Toronto area. We also have space for groups, small workshops, lectures, meetings and so on, of up to 30 persons. We are looking forward to establishing educational opportunities and group opportunities previously prevented by lack of space.

Salem, further, is mandated to be a place of refuge. Our new office is in a detached house. We have the entire house for our use and thus we can offer people not only professional quality service, but a place which is warm, accepting and homelike.

We hope this new office will be seen by everyone as a symbol of Salem's dedication to provide adequate Christian Counseling services. We see such service in two ways: As going to those with mental health problems and as going to those wishing to improve already good lives through a deepened knowledge of the Lord's creation, human minds and spirits.

New office in Barrie, Ont.



New clinic in Toronto; 26 Burnett Ave. [Yonge & 401] Willowdale

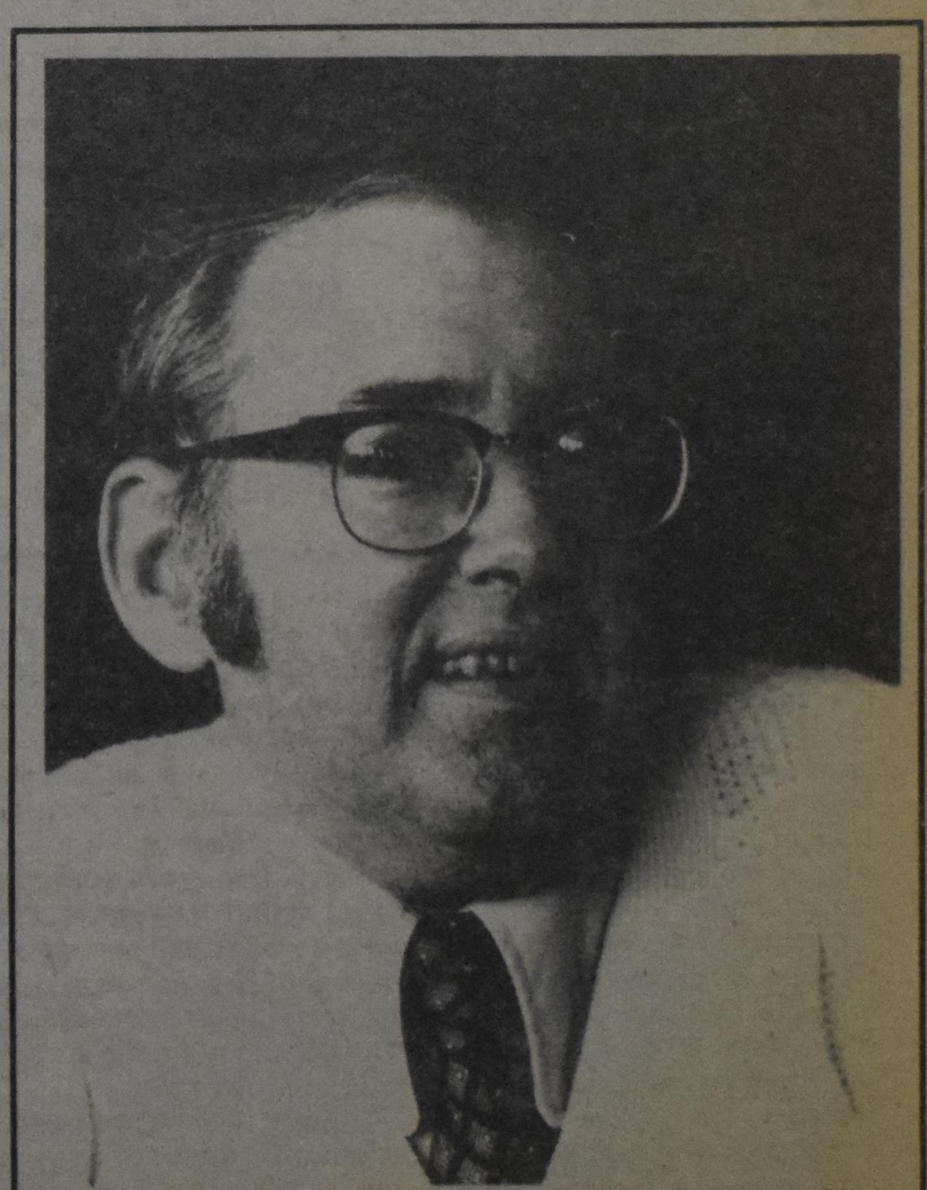
A year in the life of

by John Struik

Mr. Struik is Salem's Community Consultant.

Two and a half years, 70 thousand miles, an occasional flat tire or empty gas tank and numerous speeches later, I smilingly realize I have been with Salem nearly three years. As Salem has had several changes, so has my work. To keep you up to date on the services I provide as Salem's Community Consultant and to give you a sense of their character and flavour, I'll share several of my working experiences. Experiences which were exciting and rewarding, urging all who participated to grow in Christian maturity.

In **Goderich** I met with the newly formed Trillium league Young People's Society. This being a new group, I was



Leonard Kirk, Psychologist, St. Catharines Clinic

A new counselor

Among the latest moves forward for Salem has been to add a new counselor, Mark Hines, M.S.W. to its professional staff. Mr. Hines comes with such recommendations as:

"I was first attracted to Mark by his infectious desire to integrate his life and work within a Christian vision of life."

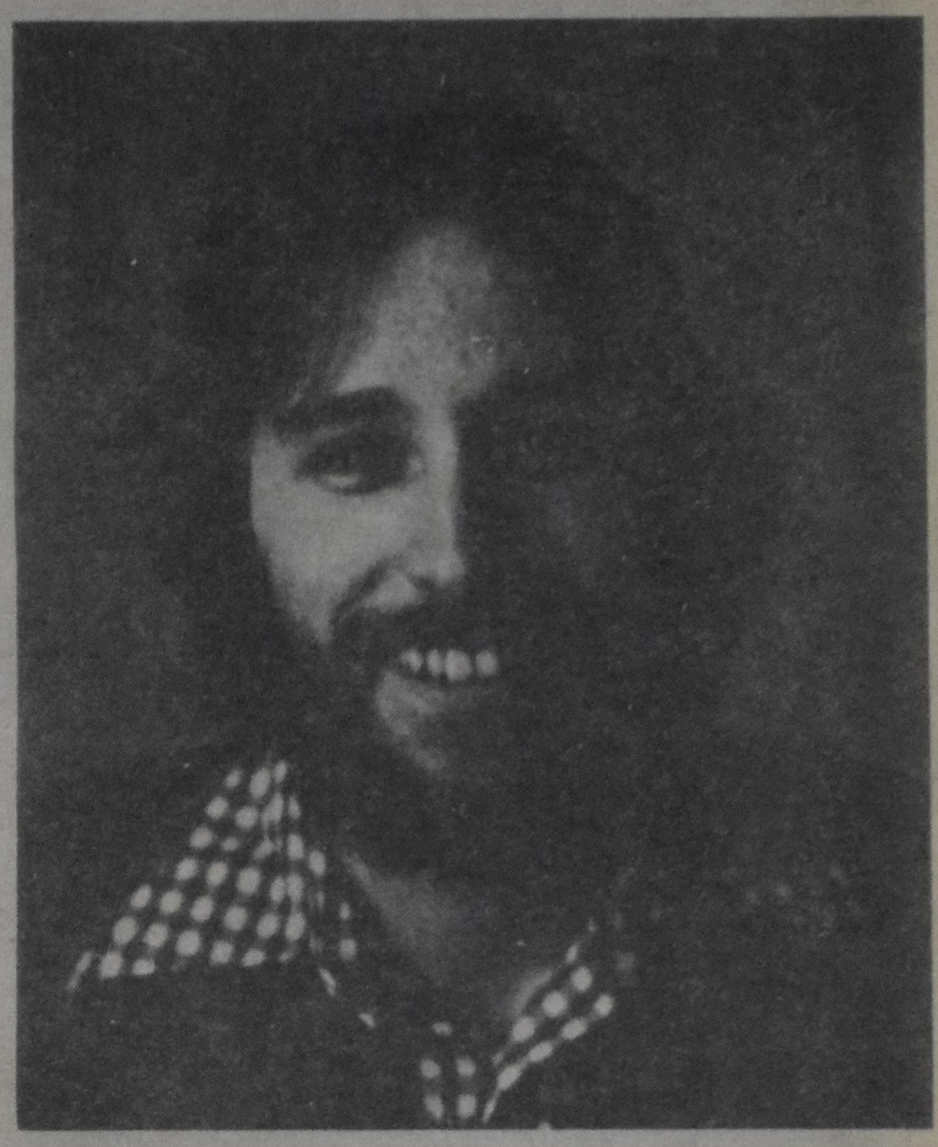
"Mark is a sensitive, warm, trustworthy person, whose caring nature clearly comes across to others."

"Mark handled the pressure of working with people in crisis in a responsible and increasingly independent manner. He has a warm and supportive style and his clients responded to his genuine concern for them."

Those who wrote us about Mr. Hines had many more encouraging things to say about him. In our own interviews we were impressed with his deep spiritual sensitivity and commitment. We were also impressed with his excellent professional skills and his potential for even further growth.

He obtained his Masters of Social Work degree (M.S.W.) from the University of Toronto after completing his Bachelor of Science degree in Psychology from the same university. He has trained in individual, family and small group counseling at a Toronto home for the aged and in a hospital crisis intervention service. Mark also worked in a chronic care and rehabiliation hospital doing individual, marital, and family counseling before coming to Salem.

We thus hope that Mr. Hines will make a significant contribution to Salem's work and help many people live happier, more meaningful Christian lives.



Mark Hines, new staff at Toronto clinic

a community consultant

asked to share ideas and ways which would build fellowship, encourage openess and increase group unity. After talking together we actually did some exercises that helped the members learn more about each other, themselves and the quality of their fellowship.

Cochrane. Here I worked with the staff and board of Talitha, a Christian group home established by the members of the local Christian Reformed Church with the intention of ministering to the needs of northern adolescent girls. My work here was one of encouragement, helping the board successfully resolve difficulties they encountered with Children's Aid and the Ministry of Social Services probation office.

Montreal. In a retreat center on the edge of Montreal, I spoke to the executive leaders of Inter Varsity Christian Fellowship groups from across Canada. The topic was "aging". I challenged them with what constitutes a Christian attitude towards the needs and concerns of the elderly in our midst. I talked about the need for a personal awareness of our own growing older and about the unjust stereotypes we often have about the elderly.

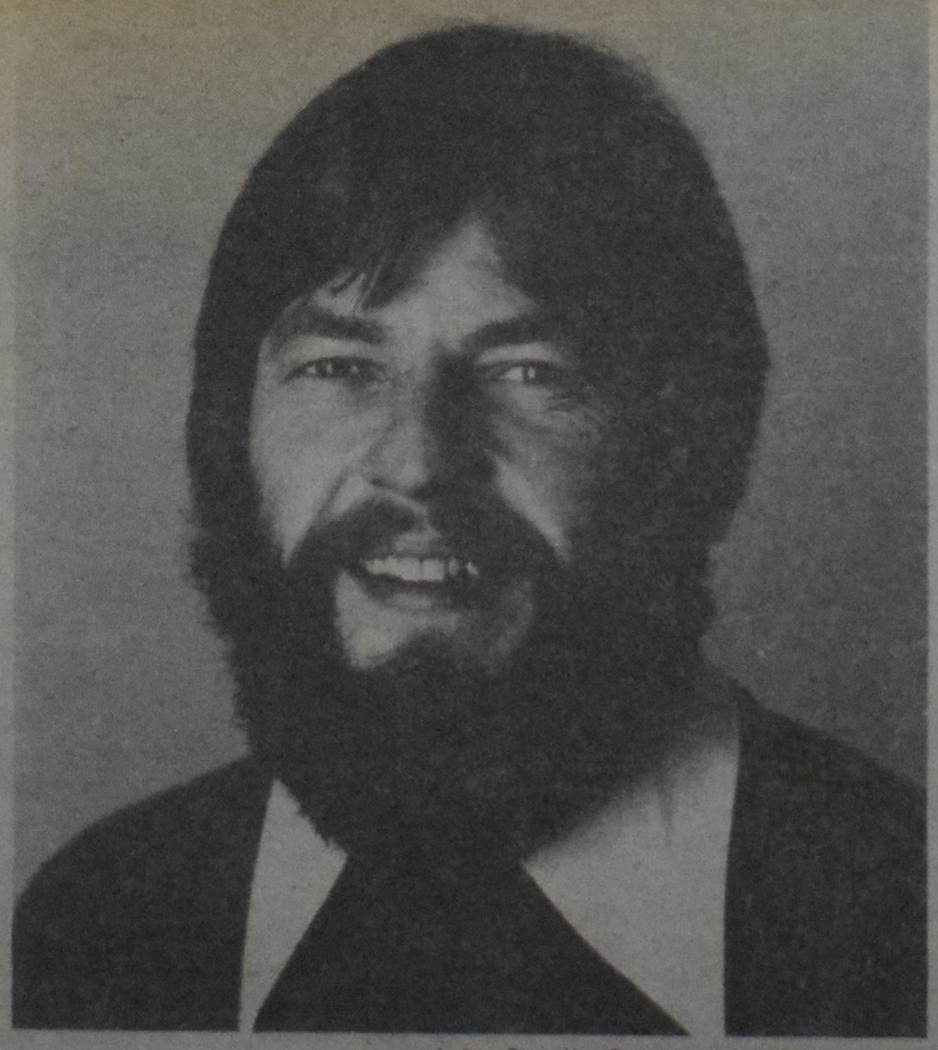
In **Cobourg** I spoke to a combined Y.P.S. and congregation group meeting about drug use and abuse. I pointed to the practical implications of drug use, some of the reasons such a large percentage of young people and adults use them and what line of action needed to be followed for healing to occur.

In **Wainfleet** I spoke about family life to the congregation of the Reformed Church. I spoke of our hope for the Christian family, and about what is happening to many families. I provided a family check-up list which could be taken home and used to examine the quality of their own family relationships. During the question period we discussed the "generation gap" which exists between adolescent children and their 40-year-old parents as between the same 40-year-old parents and their Moms and Dads.

Hamilton. Here I have lead numerous workshops. One for the All Ontario Diaconal Conference on grieving and how Deacons can understand and care for the bereaved. I also lead a workshop for Telecare, a telephone answer crisis center. The whole day consisted of a variety of learning experiences, intended to encourage personal and interpersonal awareness and trust.

The **Woodstock** Calvinettes were doing a lesson on the feelings of teenagers, so they asked me to lead the lesson and give Christian guidelines for understanding those feelings.

Kingston District Christian Schools. On a professional development day I led a workshop on staff relationships. We explored the different forms of staff relationships found in schools: managerial, peace-at-all costs, etc., and talked about the appropriate place of anger, conflict and assertiveness in the peaceful staff.



John Struik, Community Consultant

"I look forward to serving you in this new year."

My work spans a variety of topics, groups and territory; a ministry of encouragement, support and preventative social/emotional health. Renumeration for my services usually comes in the form of gift offering. Since there are no set fees for my work the importance of the support of the entire Christian community becomes obvious because gift offerings cover only a fraction of the cost incurred.

Other activities I am involved in include working as a therapist one day a week in the Toronto office and one day and evening in the new Barrie office. I look forward to serving you in this new year.

Some financial facts

The services offered by Salem, obviously, cannot be equated to money. Making a human life happier has no price. How can one measure the monetary value of saving a marriage or improving a home situation for children? Yet it can be worthwhile to know certain financial facts.

For example, in terms of Salem's expenditures for staff, office, and incidentals, a recent marriage problem resolved in counseling cost $1500. The couple was able to pay $250 for this service.

A young man was helped to avoid committing suicide. The cost to Salem was $250. He was not able to pay anything.

A man, doing rather well with his life, but wanting to profit from the latest in psychological knowledge to further improve himself sought counseling. Helping him move from an ordinary life to an exciting and meaningful one cost Salem $600. He was able to pay half that.

These are typical financial situations. Almost never is anyone by him or herself able to afford Salem's own costs. There are occasions too, when a Salem counselor simply cannot help, and the time spent finding this out is expensive.

Salem is committed to helping where needed, not necessarily where it can be afforded. We are trying to make our work more cost effective.

But in the end, if our present resources are not to be entirely used up, we depend on continued support from everyone who believes in Salem's work.

Aesculapius?

In het centrum van een der oude steden in Klein Azie, Pergamum, stond een geweldig groot altaar voor de god der geneeskunde: Aesculapius. Zijn priesters waren in het bezit van geheime geneesmiddelen die slechts gegeven werden aan hen die hun offers brachten aan deze god.

Dat geweldige altaar trok aller aandacht. Er waren voorstellingen aangebracht van reuzen, wier benen de vorm hadden van grote slangen, omdat de slang het symbool van Aesculapius was. De verering van deze god was zo ingrijpend dat tot vandaag toe de slang het zinnebeeld is van de geneeskunde.

De slang was echter voor Joden en Christenen het zinnebeeld geworden van de satan, en een van satan's namen in het boek der Openbaringen aan Johannes is: de oude slang. De bijbel zegt dan ook dat er in Pergamum een troon des satans is. De knielende verering van de god der geneeskunde bracht de Christenen in Pergamum in een pijnlijk conflict. Aesculapius kreeg de naam van Redder, Zaligmaker, precies dezelfde naam die de Christenen gebruikten voor Christus. En de heidenen vonden dat Aesculapius heus niet de mindere was van Christus. Ze werden beiden als Heiland vereerd. Ze genazen beiden zieken. Ook van Aesculapius vertelde men dat hij doden had opgewekt, en dat hij ten hemel gevaren was. Men sprak zelfs over wederkomst van de Heiland - God Aesculapius.

Zo stonden ze tegenover elkaar in Pergamum, de twee redders. En de keuze was: Christus of Aesculapius. Men zet twee programma's tegenover elkaar. De een neemt de zonde weg - de ander de ziekte. De een verlost van de eeuwige, de ander van de tijdelijke nood. De een wijst u op een nieuwe hemel en een nieuwe aarde, de ander redt u vandaag.

Gaat men nu het zwaartepunt verleggen van het kruis naar de troon des satans, van de zonde naar de ziekte, van genadé naar gezondheid, van verzoening naar genezing, van onzichtbare genade naar zichtbaar herstel?

Zo is het nog in de wereld. We komen in aanraking met mensen die op de Heiland dit tegen hebben dat Hij geen aesculaap, geen tovenaar is. En men vraagt: wat hebben zoveel eeuwen Christendom tenslotte voortgebracht? Ja, er is een conflict in de wereld met Jezus Christus, die u een heilstaat laat prediken, die later komt! Die u een wissel op de toekomst schrijft: dan zal niemand zeggen ik ben ziek!

Christus die onzichtbare genade geeft, men stoot zich er aan. Achter elke nood ligt de afval van God, de zonde, en dat zien ze niet. Daarom wil de wereld een Aesculaap, een levensverbeteraar, een tovenaar, en daarom roept ze om brood en spelen. Maar wat is meer: verzoening of genezing? genade of gezondheid?

Waar is Aesculapius nu, de god die zich flink liet betalen en eiste dat men, zo men genas, die genezing in marmer zou laten beitelen? Waar is hij? Zijn eredienst is voorbijgegaan, en zijn altaar vergaan. Doch Jezus Christus is er nog steeds, en Hij vergeeft de zonden, Hij zegt nog: komt, koopt en eet, zonder prijs en zonder geld. Zijn genade is genoeg omdat Zijn genade alles is wat een zondaar nodig heeft. De ziekte en de dood verdrijft eigenlijk alleen Hij, die de zonde wegneemt. En dat heeft Christus gedaan. Men noemde Aesculapius Redder, maar Christus ook!

Gingen de Christenen in Pergamum nu de naam van Christus veranderen om het onderscheid duidelijker te laten zien? Neen, men handhaaft de naam Redder als de naam van Christus en ontzegt Aesculapius het recht om diezelfde naam te dragen. En Christus prijst hen: Gij houdt Mijn Naam en hebt het geloof in Mij niet verloochend, gij hebt Mijn Naam vastgehouden en hebt volgehouden dat Mijn Naam alle andere namen te boven gaat.

Zij kwamen voor Christus uit. Ze kozen voor Christus en tegen Aesculapius. Ook toen de hartstochtelijke Aesculapiusvereerders een van de trouwe Christusbelijders vermoorden. Antipas, mijn getrouwe getuige, zegt Christus. Ook toen men voor de zaak van Christus soms de dood moest in gaan, bleef men trouw en schaamde zich de Naam van Christus niet. En Christus weet dat. En Hij zegt er bij: Ik weet waar gij woont. Eenzaam te midden van mensen met een andere levens - en wereldbeschouwing, met een andere verwachting, een verwachting van deze aarde. Doch met een hart dat kiest voor Christus. Niet waar we zijn en waar we moeten leven en werken, maar hoe we ergens zijn en leven en werken, daarop komt het aan. Met een hart dat klopt voor Jezus Christus, net als Antipas, die woonde en werkte daar waar de ''troon des satans'' was.

J. VanHarmelen

Wat doet Jansen?

Wat doet Jansen? Of, meer in kerkelijk spraakgebruik: wat doet broeder Jansen? En wat doet (en deed voor haar huwelijk) zuster Jansen, en de kinderen Jansen?

Maar over kerkelijk gesproken: dat is een vraag die niet zo erg kerkelijk wordt gevonden. Nu ja, als er een nieuwe dominee komt kennismaken, of een nieuwe ouderling, dan wordt soms wel even geinformeerd naar wat de diverse leden van het gezin doen voor de kost. Maar dat is dan vaak niet meer dan een 'binnenkomertje'. Als kerkmensen onder elkaar heb je het gewoonlijk toch wel over iets anders.

Huisbezoeking

Een collega vertelde me eens hoe hij als jong predikant op huisbezoek ging. Samen met een ouderling, zoals dat in een kleine gemeenschap nog gebeurt. Zo kwamen ze ook bij een gezin, dat als 'moeilijk' bekend stond. Niet dat ze altijd moeilijkheden hadden, maar een echt gesprek tijdens het huisbezoek was niet te krijgen. Dominee en ouderling voerden jaarlijks een samenspraak voor twee personen op, daarbij in vrijwel volstrekt stilzwijgen aangehoord door de leden van het gezin.

Na enig aandringen wilde er dan nog wel eens een diepzinnig 'tja' of iets dergelijks uitrollen van de kant van de bezochten. Kortom: een jaarlijks terugkerende huisbezoeking, waarbij ieder opgelucht zuchtte als het weer voor een jaar voorbij was.

Maar nu gebeurde het eens, dat er zowaar een heel geanimeerd gesprek onstond. Over ... het werk van deze mensen — hun zorgen en hun voldoening daarin. Tot de ouderling opmerkte dat ze daar natuurlijk niet voor waren gekomen, het gesprek resoluut op 'hoger' plan bracht en het stilzwijgen van de andere kant werd hervat, alsof het nooit onderbroken was geweest.

Weten we inmiddels beter?

Zo zal het misschien niet meer gebeuren. Maar of we overal al af zijn van die tegenstelling tussen de hogere (= geestelijke) en de alledaagse dingen? We hebben daarvoor misschien toch te lang gedacht dat de mens een soort drietrapsraket was: lichaam, geest en ziel. Die ziel, die moest behouden worden; los van het aardse naar de hemelse gewesten.

Inmiddels weten we wel beter. Mensen kun je niet zomaar in stukjes delen. Mensen worden lijfelijk ziek, terwijl de oorzaak in hun geest kan liggen. Denk maar aan hart- en maagkwalen als gevolg van spanningen. Je hele manier van denken en doen kan worden beinvloed door wat zich in je lichaam afspeelt.

'k Denk aan 'kalmerings' tabletten, hormoonkuren, om zo maar es wat te noemen. Daarom: de kerk telt geen 'zielen' — al tellen we nog vaak op die manier — maar mensen. En die mensen zitten niet alleen in de kerk, maar ze zitten heel wat meer dagen op hun werk.

We werken meestal niet meer dan 40 uur per week, maar die werktijd stempelt wel het grootste deel van de meeste dagen. Is het dan zo verwonderlijk dat iemand die in z'n werk nauwelijks of geen verantwoordelijkheid draagt, moeilijk aangesproken wordt door een bijbels gefundeerd verhaal over verantwoordelijkheid?

En wat moet je met een oproep 'niet alleen aan je eigen belang denken' (Philipp. 2:4), als je dagelijks moet knokken voor je eigen belang? Zo kunnen we nog wel even doorgaan. Geloven doe je niet in een apart wereldje. Ook dat geloof ondergaat de invloed van wat er in het totaal van je leven aan de hand is.

PERSOVERZICHT

• Een nieuwe lente, een oud geluid: kosten voor levensonderhoud stegen met bijna één procent gedurende Februari. Na de verkiezingen in Alberta voorspelde ik verleden week dat het daar, parlementair gezien, wel een dooie boel zou worden tengevolge van Lougheed's overgrote meerderheid. Nauwelijks had ik dat geschreven of de minuscule oppositie roerde haar kleine staartje met geweld. Er werd een onregelmatigheid ontdekt in het beleid van de Minister voor Volksgezondheid die zijn eigen dokter een ''foutje'' van $140.000 had vergeven. De minister heeft zijn congé gekregen. Klein maar dapper, de oppositie in Alberta! Trudeau was in goede vorm in de afgelopen week. De Westerse provincies kregen er van langs vanwege gebrek aan medewerking met Ottawa, en Ontario kreeg een veeg uit de pan omdat die provincie te veel energie aan het oppotten was.

• De Amerikaanse luchtvaartmaatschappijen vonden het niet leuk dat Air Canada goedkoper ging vliegen en zij maakten dreigende geluiden.

• Het tankschip Kurdistan verging voor de kust van Nova Scotia met 29662 ton olie aan boord.

• Een delegatie van Amerikaanse diplomaten reisde rond in het Midden Oosten om het vredesverdrag tussen Egypte en Israel wat meer aannemelijk te maken onder de Arabiese staten.

• Er broeit een soort ''Watergate-schandaal'' in Zuid Afrika. Het gaat over een regeringspotje van $160.000.000 het geen bestemd was voor propaganda doeleinden. Volgens geruchten blijkt dat potje zo ongeveer geweest te zijn wat vader Cats van de wereld zei: een pijp kaneel, een ieder zoog er aan en kreeg zijn deel.

• In noordwest Iran heerst burgeroorlog. Leden van een afwijkende Mohammedaanse sekte zijn in opstand gekomen en er waren felle gevechten met de regeringstroepen. De kranten berichtten dat tenminste 170 doden waren gevallen.

• De Engelse ambassadeur in Nederland werd in Den Haag vermoord. Men vermoed dat deze geweldpleging het werk is van de Ierse Republikeinse Partij.

• Een soort ''vergeten'' oorlog was in het nieuws. In Ethiopie gaat de strijd tussen de Marxistiese regering en opstandelingen in de Ogaden-woestijn nog steeds door.

• En in Japan heeft de regering bepaald dat het gebruik van air-conditioners beperkt moet worden. Daartegen heeft de konfectie-industrie zich verzet want er wordt gevreesd dat de Japanezen dan hun kolbertje thuis zullen laten, hetgeen nadelige gevolgen zal hebben in die bedrijfstak. 't Is ook nooit goed, hè?

• Het voorjaar is beslist in Toronto gearriveerd. Ons ''huis-roodborstje'' heeft zich weer in de tuin gevestigd en mijn vrouw loopt rond met plannen voor de schoonmaak!

Carl D. Tuyl

Zijn de kerken op de hoogte?

De bedoeling van huisbezoek is duidelijk meer dan even vragen: 'Wat doet u, broeder Jansen?' om dan weer over te gaan tot het hogere. Het gaat niet alleen om wat mensen doen, maar ook om wat het ze doet en wat er misschien met ze gedaan wordt. Wat gebeurt er met leden van de Kerk van Christus tijdens hun werk?

Er zijn mensen die stuk gaan aan hun werk. Lijfelijk of mentaal. Kun je er ook 'gelovig' op stuk gaan? Hoe komt het bijvoorbeeld dat zoveel arbeiders de kerk niet meer zien zitten? Je bent er niet met verhalen over het hand in hand gaan van 'kapitaal en kerk', ook al zijn ze helaas soms waar. Zou het misschien ook te maken hebben met de scheiding tussen het aardse en het hemelse, met lichaam en ziel?

Wat een vraag kan losmaken

Wat doet Jansen? Deze vraag is heel wat meer dan een binnenkomertje. Het is de vraag die, mits goed gesteld, nogal wat kan losmaken. Genoeg voor een hele avond. Maar dezelfde vraag niet stellen, kan ook heel wat losmaken: menselijk namelijk losmaken van het geloof dat je met je christen-zijn niet maar mag sterven, maar dat je er ook mee kunt leven. En dat is al te vaak gebeurd. Niet dat het aangaan van een gesprek over deze vragen nu het wondermiddel is tegen dat losraken van kerk en geloof. Maar het is wel een kant van het als kerkleden met elkaar omgaan die we niet moeten vergeten!

P.C. Meijer is predikant in algemene dienst voor de sectie Kerk en Bedrijfsleven van het deputaatschap Gemeenteopbouw. Overgenomen uit ''Kerk informatie'' van maart, 1979.

Vrouwen in het ambt

Geachte Redactie:
Ik wil graag een aanmerking maken over de vrouw in het ambt. Wij hebben hier Rev. Binnema. Hij wil graag in contact komen met buitenkerkelijken, en weet u wie hem daar het meest bij helpen? De vrouwen! Ze hebben al een club van 10 mensen die iedere week bijeen komen. Wat een pracht werk waar die vrouwen zo mee bezig zijn. Dan nog het ziekenbezoek. Soms kunnen vrouwen de fijnste zielesnaren raken, misschien nog beter dan een man. Dit is naar mijn mening het allermooiste werk dat vrouwen kunnen doen in Gods Koninkrijk.

Joh. Boonstra, Sr.,
Telkwa, B.C.

Moet de dokter u alles vertellen?

door K. Runia

Friesch Dagblad — Bijna ieder mens krijgt op zijn tijd met de dokter te maken. Dan is hij ineens patient. Veel mensen komen ook op de een of andere tijd van hun leven in het ziekenhuis terecht. Ook dan zijn ze ineens patient.

In al deze situaties heeft de zieke met de dokter te maken. Eeuwenlang is dat een bijzonder eenzijdige relatie geweest. De dokter was vaak iemand waar je met een zekere vrees en beving naar toe ging en tegenop zag. Ook in onze westerse samenleving droeg hij nog vaak iets van het aureool van de 'toverdokter'. Ergens las ik: Vroeger was de dokter een kruising tussen een magiër (tovenaar), priester en alchemist (iemand die door middel van de zgn. steen der wijzen het levenselixir kon bereiden).

Dit beeld is in onze tijd wel behoorlijk verschoven. Door de informatiestroom, die via de media en allerlei populariserende boeken en artikelen en medische gezinsencyclopedieën over ons is losgebroken, is ook het werk van de dokter en daarmee tevens de persoon van de dokter tot veel nuchterder proporties teruggebracht. Hij is in veel opzichten teruggekomen op het niveau, waarop we ons allen bevinden: hij is ook maar een gewoon mens met bijzondere kundigheden. Hij heeft een speciale opleiding gehad waardoor hij ons medisch kan helpen. Maar hij is overigens ook maar een gewoon mens, met alle eigenaardigheden en hebbelijkheden van dien.

Ongetwijfeld hangen hier en daar nog wel schimmen van het oude beeld. Er zijn ook nog wel dokters die dit beeld zelf proberen overeind te houden. Ze doen dat meestal door hun patienten op een zekere afstand te houden en door hun zo weinig mogelijk informatie te verschaffen.

Vroeger namen de mensen dat meestal. Tegenwoordig roept dat juist verzet op van de kant van de patient. En dat is geen wonder, want die patient van vandaag is ook anders dan die van vroeger. De mens van vandaag is ook in dit opzicht veel mondiger geworden dan de vorige generaties. De moderne patient wil graag ook een mondig patient zijn. Hij wil niet door de dokter bevoogd worden, alsof hij een klein kind is aan wie niets verteld wordt, maar hij wil weten wat er met hem aan de hand is en wat er aan hem gedaan wordt.

Om eerlijk te zijn lijkt me dit een heel redelijk verlangen. Hij is toch zelf de patient! Het gaat om zijn ziekte! Hij moet die behandeling ondergaan! Hij moet die medicijnen slikken! Dan mag hij toch ook wel weten wat aan hem gedaan wordt en waarom het gedaan wordt?

Het is jammer dat er nog steeds dokters zijn, die dit blijkbaar niet begrijpen. Telkens weer hoor je verhalen van mensen die door hun dokter bijna geheel in het duister worden gelaten over de aard van hun ziekte, wat soort medicijnen ze gebruiken, enz. Het gevolg is dat deze mensen zich hoe langer hoe onzekerder gaan voelen.

Uiteraard begrijpen we wel dat een dokter niet in *alle* omstandigheden tot *elke* patient *alles* kan zeggen. Maar men mag toch wel van hem verwachten, dat hij zijn patient als medemens tegemoet treedt.

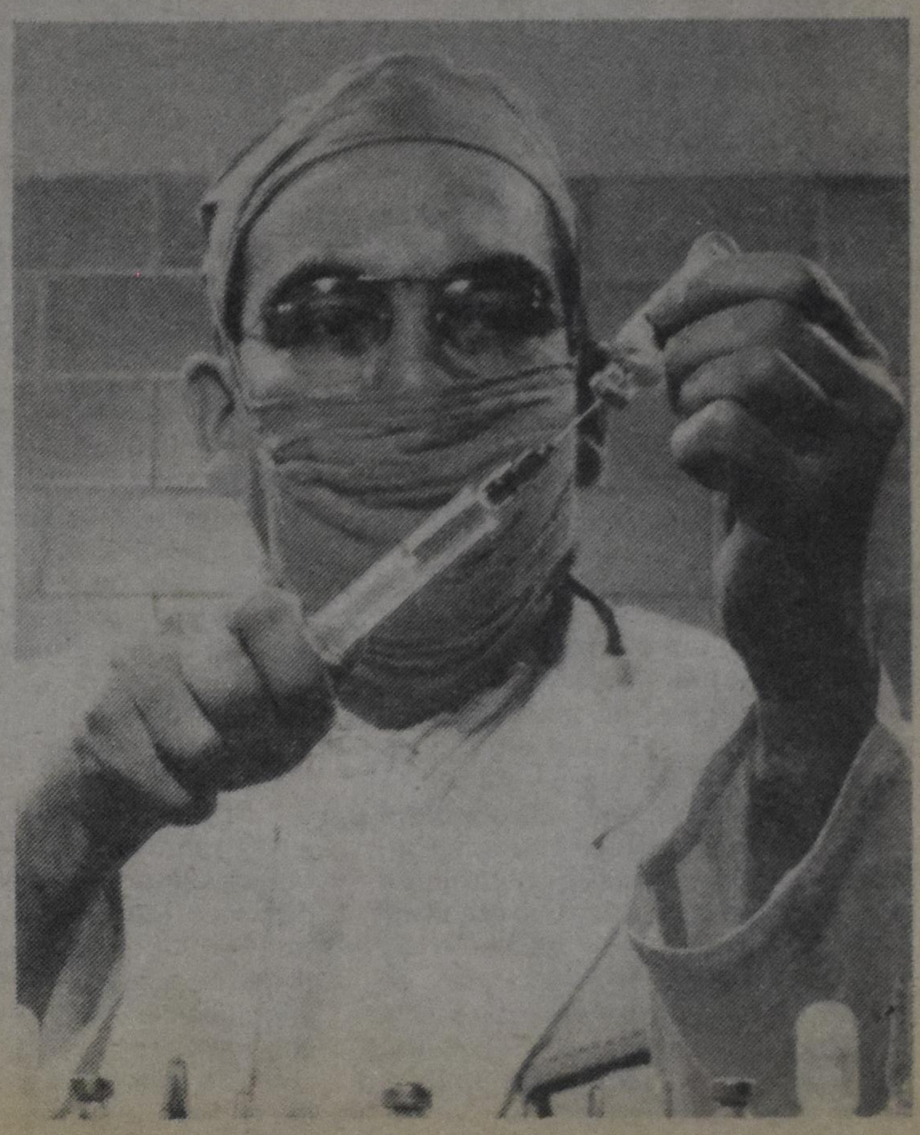
Vooral in onze tijd met z'n toenemende specialisatie, ook op medisch gebied, is het van groot belang dat de patient weet wat er met hem gebeurt en waarom dit gebeurt. De patient moet zoveel mogelijk in het hele proces betrokken worden. Als er verschillende behandelingen mogelijk zijn, dan zal de dokter de patient mee moeten betrekken in de keus. De verstandige patient zal natuurlijk het advies van zijn dokter volgen. Maar de dokter zal niet mogen vergeten dat het om het welzijn van de patient gaat. Hij/zij moet de behandeling ondergaan.

Wat dan ook boven alles nodig is van de kant van de dokter, is dat hij zijn patient zoveel mogelijk voorlichting geeft. Dat geeft de patient rust; hij weet wat er aan de hand is. Het geeft hem ook vertrouwen in de dokter; als patient weet hij nu wat deze met hem gaat doen.

Ergens las ik: ''Uiteindelijk heeft de patient recht op kennis van de gegevens die voor hem van belang zijn om de situatie te kunnen begrijpen''. Dit lijken me ware en wijze woorden. Waar dit gebeurt, zal de relatie patient-dokter verdiepen. Ook zal het in de meeste gevallen het genezingsproces ten goede komen. Daar gaat het tenslotte om. Dat willen ze immers beide, de patient en de dokter!

Betekent dit dat we er dus ook voor pleiten dat een dokter in *alle* omstandigheden *alles* maar aan de patient moet vertellen? Betekent het bijv. dat de dokter al in een betrekkelijk vroeg stadium aan de patient moet vertellen dat hij (menselijkerwijs gesproken) ongeneeslijk ziek is? Gesteld dat onderzoek heeft uitgewezen dat een gezwel (letje) kwaadaardig is, moet de dokter zo gauw mogelijk zeggen dat er niet veel hoop is?

We geloven (met veel dokters) dat dat zeker niet verstandig zou zijn. Mensen die ziek zijn denken wel vaak dat ze flink genoeg zijn om de waarheid aan te kunnen. Ze zeggen dat ook vaak: ''Dokter, u kunt het mij wel vertellen, want ik wil graag weten waar ik aan toe ben en ik kan best tegen de waarheid''.



De werkelijkheid is echter vaak anders. Maar weinig mensen kunnen het echt verdragen om de waarheid in een vroeg stadium te weten. Hun veerkracht breekt vaak meteen stuk en het ziekteproces wordt er onnodig door verhaast.

Gaat God zelf trouwens ook niet zo met ons om? Hij houdt de toekomst immers ook voor ons verborgen. Hij weet dat het voor mensen niet goed is te ver vooruit te kunnen zien. Jezus, die zijn Vader goed kende, zei dan ook in de Bergrede: ''Iedere dag heeft genoeg aan zijn eigen kwaad''. Maar dat is niet alles. God geeft ook elke dag de kracht om het kwaad van die dag te dragen.

Betekent dit dat de dokter de zieke *nooit* de waarheid moet vertellen? Moet hij de hele tijd maar blijven zwijgen en doen alsof het echt niet zo ernstig is? Moet hij de zieke eindeloos in een schijnwereld laten leven?

We staan hier voor moeilijke vragen. Vragen die trouwens niet alleen de dokter aangaan, maar ook de predikant en de familieleden van de zieke. Zij weten vaak wel hoe het er voor staat. Vaak worden ze vroeger of later door de dokter ingelicht. Ze zien trouwens zelf meestal ook wel hoe de zieke langzaam maar zeker achteruitgaat.

Wat moet je in zo'n geval doen? Vooral als het gelovige mensen betreft, zullen we op een gegeven moment de waarheid samen met de zieke onder ogen moeten zien. Het gebeurt trouwens ook nogal eens dat dan blijkt dat de zieke zichzelf wel bewust was van zijn situatie. Het wordt dan een opluchting naar alle kanten, als men in alle voorzichtige openheid met elkaar over de situatie kan praten.

Ik geloof ook dat de zieke daar recht op heeft. Hij is met de laatste beslissende fase van zijn leven bezig en het is goed dat er tijd en gelegenheid is om daar eerlijk met elkaar over te praten. Een bevriende christelijke huisdokter in Australie zei dan vaak tegen zijn patienten: ''Ik geloof dat het tijd voor u wordt om beschikkingen voor uw huis te treffen'' (2 Kon. 20:1).

Het is goed voor een mens dat hij daar de tijd voor heeft. En dan moet niet tot het laatst gewacht worden, want dan is het lijden vaak alzo groot en is men al zo verzwakt dat de lichamelijke kant van de ziekte de overhand heeft.

Uiteraard moeten we ook in deze fase op uiterst zorgvuldige wijze met de zieke omgaan. We moeten nooit vergeten dat we te maken hebben met een mens, die zich in de meest beslissende en soms ook moeilijkste fase van zijn leven bevindt. Hij gaat daarbij vaak door allerlei emoties heen. We moeten hem daarbij niet lastig vallen met onze opdringerigheid. Maar hij moet wel weten dat we naast hem staan met onze liefde en zorg.

Zo'n houding van liefde en zorg is de diepste wijze van 'alles vertellen'.

de levensgeschiedenis van Pieter Vermeulen

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Gemeente Velsen ©

door Gé Verhoog

Leen en Klaartje kennen niet zoveel moeilijkheden meer, maar de naamgeving is een groot probleem geweest, toen hun kinderen geboren werden. De moeder van Klaartje had vanuit de stad nadrukkelijk laten weten, dat ze perse vernoemd wilde worden. Haar naam is Dirkje, maar de eerste telg die ter wereld komt, is een jongen.

''Wat nu?'' vroeg Klaartje.

''Mijn vader vernoemen,'' vond Leen, ''als er dan weer eens een kind komt, kan je moeder aan de beurt komen.''

De vader van Leen heette Dirk, maar Klaartje kende haar moeder en bepaalde dat het kind Dirk genoemd zou worden en naar haar werd vernoemd. Na een jaar kwam een dochter. ''Zie je nou wel?'' vroeg Leen, maar geen nood, want de dochter werd naar Klaartjes moeder vernoemd, zodat er een Dirk en een Dirkie in het gezin zijn gekomen.

Leen is een van de Heide-bewoners die stil hun weg gaan en ruw schijnen, maar waar een gelukkig gezinsleven wonderen doet en het mooie in een mens gaat ontwikkelen. Leen werkt bij de ''Ballast'' en ziet hoe elke dag de kinderen van alle kanten naar de school van de meester komen lopen, soms een uur, soms korter, maar in deze winterse kou valt het niet mee.

''Kinderen voelen geen kou,'' lacht Klaartje ook deze zorgen weg, ''ze spelen zich warm en vermaken zich onderweg wel.''

Ze merkt echter aan Leen, dat hij ergens over piekert. ''Wat is er toch?''

''Ach, feitelijk niks,'' weert Leen af, ''maar ik kom elke dag twee meidjes tegen, helemaal van bij de simmesfoor, die schapen lopen 's morgens dat end en 's avonds terug en dat is toch heel wat met die kou en dan de ganse dag op een paar sneetjes brood, ze zijn zo mager als een lat enne-''

Klaartjes ogen lachen, ze heeft hem al door. ''Nou?''

''Ik dacht zo, Klaartje, als jij nou es elke middag een warme hap voor ze klaarmaakt - we wonen vlak bij de school ...''

''Tuurlijk,'' stemt Klaartje in, ''waar vier mensen eten, kunnen ook zes eten.''

Zo gebeurt het, dat Leen en Klaartje de gehele winter die twee meisjes elke middag een warme maaltijd geven, zelfs de Zondag wordt niet vergeten, als de kinderen Zondagsschool hebben. Dan mogen ze zelfs naast Leen zitten, die met zijn zware stem verhalen kan vertellen van het kanaal en daarvoor, toen hij nog op de grote vaart was. Het is bij Leen en Klaartje geen weelde en vaak is het stamppot, maar dat is gezond, zegt Klaartje en de meisjes voelen zich thuis in het propere huisje. Onder het praten en eten schuift Leen vaak een extra stukje spek of klapstuk op de borden van de twee: ''Jullie zijn zo mager, straks breken jullie doormidden.''

De meester wordt in die barre winter de groot-aalmoezenier van de adel op de buitenplaatsen. De hulp in natura, die de families voortdurend verstrekken wordt omgezet in een crediet, aan de meester toegestaan en tot de grens van dit crediet reikt de meester bonnen uit voor aardappelen, brood, brandstoffen, rijst en peulvruchten.

''Deed de Overheid maar eens iets,'' kan de meester verzuchten, ''de buitenplaatsen geven zich arm en het is nog niet eens voldoende met zoveel mensen, die geen verdiensten hebben. Ik heb er al zo vaak over gesproken met verschillende instanties, maar je blijft een roepende in de woestijn.''

''Te denken dat er zoveel rijkdom is in het land,'' zegt zijn vrouw. Ze kan dit niet begrijpen; ze heeft het salaris hard nodig en toch kan ze met veel beleid en zuinigheid anderen wat toestoppen wat niemand behoeft te weten. Ze heeft ook vaak stamppot op tafel staan hoewel ze er niet van houdt; ze warmt restjes op en tracht die zo smakelijk mogelijk te maken; vlees is een luxe, in het huis van de meester wordt spek gegeten en doorregen lappen die de meester koopt bij de slager op het pleintje in Velsen. Als ze haar eigen beleid overziet, kan de juffrouw niet begrijpen, dat de regering het laat afweten. Wil men de nood van de Heide niet kennen? Tellen ze niet mee in het landsbelang? Is het onwetendheid? Zou het dan toch waar zijn dat men met opzet zich van hulp aan de Heide onthoudt om hen zo te dwingen weg te trekken? Alles opruimen: de hutten en keten, zodat alleen zij blijven komen die een vast inkomen hebben? Maar dat kan toch niet! Polderjongens zijn ook mensen, precies als andere mensen met dit verschil, dat zij juist opvang nodig hebben om niet helemaal in de modder van het leven weg te zakken; de gebreken en tekorten die deze ruwe mensen in ruime mate bezitten, zijn vaak onstaan door nalatigheid van de welgestelden.

Zo piekert de juffrouw van de meester over levensproblemen, terwijl haar man bij baron Van Tuyll over de credietbonnen praat; het is een grote administratie maar vanzelfsprekend is de meester de aangewezen persoon dit te verzorgen.

''Het probleem is de langdurige werkloosheid,'' zegt de meester bezorgd, ''de mensen vervelen zich, gaan naar de kroeg waar de baas wel poft met alle gevolgen van dien.''

''Daar zit ik ook mee te dubben,'' knikt de baron, ''ik heb echter een plan bedacht en u zult nauwelijks kunnen raden, wat dit is.''

''Ik ben heel wat gewend,'' de meester schiet in een lach, ''misschien begint u een industrie? Of hebt u antivriesmiddelen uitgevonden?''

De baron slaat zich vermaakt op de knie. ''Ik zal het u vertellen: ik wil een touwpluizerij oprichten, dus zit ik wel in een richting van industrie; ik kom aan de benodigde geldmiddelen die ik steek in de touwpluizerij. Er worden zoveel houten schepen gebouwd, dit zal wel renderen. Het is een mooie werkverschaffing, ik heb reeds een grote schuur op 't oog die als werkplaats kan worden omgebouwd. In Amsterdam heb ik een relatie, die een touwpluister kent en deze vrouw wil hier de mensen deze kunst leren, dus is alles in kannen en kruiken op een ding na.''

De meester strijkt over zijn korte baard, hij voelt al wat er van hem wordt verwacht.

''U bent de enige aan wie ik de leiding toevertrouw,'' gaat de baron door, ''de teugels in handen houden zodat er touwgepluist wordt en niet gevochten en voorts wat administratie en dergelijke meer.''

De meester knikt; het lijkt zo eenvoudig en het is eenvoudig, maar waar moet hij de tijd vandaan halen?

''Ik kan langzamerhand mijn functies niet meer optellen,'' zegt hij, ''maar natuurlijk: ik zal doen wat mogelijk is.''

Zo gebeurt het, dat de meester 's morgens voor de school begint, in de middaguren en na schooltijd naar de werkplaats gaat om te zien hoe de gang van zaken is.

Er werken vele bekenden. Toon de Lijs voelt zich te oud voor dit werk.

''Meester, kijk nou es hoe oud ik ben geworde, me hande beve, me vingers hebbe de bibberasie en daarmee mot ik dan een brokkie touw uitpluize -''

De Zeeuw beziet het anders. ''Dat is werk voor ouwe wijven,'' bromt hij en malle Elpie grinnikt: ''Nou za'k toch echt es mal worde.''

Anderen hebben geen zin. ''Meester, 't is zo raar he: ik ben zo lui geworde nou ik al die weken niks heb gewerkt, ik het er geen zin in.''

''Moet je zin zien te krijgen,'' raadt de meester en het lukt, hem ook aan het pluizen te zetten, maar de tegenzin is groot.

Het blijkt al spoedig, dat het geen werk voor deze mannen is, het werk wordt geen eerste-klas product dus ongeschikt voor verkoop met winst en na enige tijd is ook dit voorbij.

''We hebben echter niet tevergeefs geprobeerd,'' vindt de heer Van Tuyll, ''mochten er tijden komen van nieuwe werkloosheid dan zullen we ander werk zoeken wat beter bij hen past, want ze willen wel en het houdt hen uit de kroeg. Het maken van nieuwe wegen is wellicht een werkverschaffing: sintelwegen en harden: er liggen schelpen genoeg aan het strand. Maar ja, dit is natuurlijk ondenkbaar in de winter.''

De meester heeft elke dag handenvol werk en in het bestuur is nu de vraag gerezen, wat men moet doen met voorstellen van het Rijk. De schoolstrijd heeft bereikt, dat men het toch steeds weer naar voren ziet komen, het grote vraagstuk en het stugge aandringen om recht te verschaffen: subsidie ook voor het christelijk onderwijs. Maar het zal een lange, harde strijd worden.

''De dwaasheid gekroond,'' meent een bestuurslid, ''wij, die voor het christelijk onderwijs zijn, moeten zelf alle kosten dragen en tegelijk zijn wij van Regeringswege verplicht ons volle aandeel bij te dragen in de kosten van het openbaar onderwijs!''

Eindelijk komt een voorstel los van de Regering. Een klein bedrag als subsidie. Wat moet men doen? Aannemen deze fooi?

''Van tweeën een,'' redeneert men, ''we kunnen deze fooi aanvaarden en dan afwachten wat men later gaat doen. We kunnen dit schamele bedrag ook weigeren en op ons recht blijven staan voor totale gelijkstelling.''

IJmuiden, 1900

Classified Advertising

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Anniversaries..... 10.00
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Calvinist Contact
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

Notes of Thanks

FLACH: We wish to express our sincere thanks to our children and grandchildren, relatives and friends for making our 50th Wedding Anniversary a day we will remember with pleasure. Thanks for the many cards, flowers, gifts and good wishes. Above all we thank God for His care and blessings in the years past and pray for His guidance in the time to come.
Mr. and Mrs. Frank John Flach, R.R. 2 Newmarket, Ont. L3Y 4V9.

KROEZE: We thank our children, our grandchildren and so many friends who made our 45th Wedding Anniversary and the remembrance of the beginning of our ministry in the West Indies (1934) great days! Above all we thank God, who guided us so many years and still blesses us from day to day.
Rev. and Mrs. H.W. Kroeze, 765 West 5th St., Hamilton, Ont.

ROZEMA: We wish to express our sincere thanks for all the kind expressions of sympathy during the illness and recent loss of our husband and father, Hendrik Rozema.
Mrs. D. Rozema and family, 110 Scugog St., Bowmanville, Ont.

VAN HARTEN: Mrs. Grietje Van Harten and all her children hereby thank the many relatives, friends and acquaintances for all the expressions of sympathy received at the passing away of our dear husband and father, Leonard Van Harten on February 11, 1979. Our confession in the communion of the saints continues to be a beautiful reality.
R.R.7, Brantford, Ont.

Births

AASMAN: On February 27, God blessed us with the birth of our first child, a son, EZEKIEL. We thank the Lord for His goodness to us.
Albert and Margriet (nee Booy) Aasman, 163 Dalton Trail, Whitehorse, Yukon, Y1A 3G2.

PASMA: We, Syd and Shirley, thank and praise God for the precious gift He has given us, a baby boy, JEREMY, born February 10, 1979. A little brother for Jason and Christopher. Third grandchild for Mr. and Mrs. B.C. Van Rijn, Grimsby, Ont., and eighth grandchild for Mr. and Mrs. S. Pasma, Fenelon Falls, Ontario. A great-grandchild for Mrs. J. Zwart-de Jong, Halfweg, Neth., and Mr. C. Van Rijn, Grimsby, Ontario.
1530 Hollywood Rd. S., Kelowna, B.C. V1X 4P1.

ROORDA: With thankfulness to the Lord, Ed and Ann Roorda, are happy to announce the birth of their first child, ELLEN ANN, born March 7, 1979. First grandchild of Mr. and Mrs. Cor De Ruiter of Matsqui, B.C. and fourth grandchild of Mr. and Mrs. Paul Roorda of Fenwick, Ont.

**Getting married?
Announce it in C.C.
and you will get a
gift subscription.**

Births

SIKMA: Anita and Gordon proudly announce the arrival of their baby sister, YVONNE LYNNE, 8 lbs. 5½ ozs. on Friday, March 2, 1979. Richly blessed parents are John and Margie Sikma (nee Zwier). Another granddaughter for Mrs. G. Sikma, Bowmanville and Mr. and Mrs. G. Zwier, Newcastle, Ont.

Marriages

HIEMSTRA-DEWIT: Mr. and Mrs. Henry Hiemstra, Listowel, Ont., and Mr. and Mrs. Pieter DeWit, Atwood, Ont., are happy to announce the forthcoming marriage of their children ELIZABETH to DICK RONALD the Lord willing, on Friday, April 6, 1979 at 3:30 o'clock. The ceremony will take place in the Bethel Christian Reformed Church, Listowel, Ont., Rev. Harry Van Dyken officiating.
Our address will be Mr. Dick R. DeWit, R.R.#1, Atwood, Ont. N0G 1B0.

Anniversaries

1954 March 6 1979
On March 6, 1979, we happily celebrated with our parents,

JOHN BAKKER
and
JOKE BAKKER
(nee Van Harten)

their 25th Wedding Anniversary.
We thank God for giving them these years together and pray that they may have many more happy years to come.
Their children:
Jerry and Joanne Bekendam — Brantford, Ont.
Paul, Kathy and Leonard Bakker — all at home
Home address: R.R.#7, Brantford, Ont. N3T 5L9.

Tricht(Gld) Matsqui (B.C.)
1954 April 14 1979
With joy and thanksgiving to our Lord, we wish to congratulate our parents,

COR and SINY DERUITER
(nee Van Soelen)

on their 25th Wedding Anniversary.
May the Lord give them guidance and strength for years to come.
With love from their children:
Ann & Ed Roorda; Ellen — Fenwick, Ont.
Arlene — Vancouver, B.C.
Sandra
Ken
Corwin — all at home
Home address: 6256 Bell Rd., Matsqui, B.C. V0X 1S0.

1934 1979
Nykerkerveen Ottawa
Holland Canada
The Lord willing, on April 13, 1979, we hope to celebrate, with our parents and grandparents,

WOUTER VANDEKEMP
and
MARIE VANDEKEMP
(nee Bokhorst)

their 45th Wedding Anniversary.
That the Lord may spare them many more years together and for us, is the wish of their children.
John & Ann VandeKemp; Ronald, Jeff, John Jr. — Kingston, Ontario
Art & Hilda VandeKemp; Marian & Martin Sheldrick, Wally, Carol, Nancy, Brenda, Stephen — R.R.#1, Winchester, Ont.
Jane & Jack Turpie; Stephanie, John — Brampton, Ontario
Marie & Robert Forward; Christina — Orleans, Ontario
Wally & Sheila VandeKemp; Kimberly, Scott — Beachburg, Ontario
Willy & Robert Gauthier; Kelly, David, Pamela, Elaine — Hazeldeen, Ontario
Ella Bender; Karen, Angela — Ottawa, Ontario
Home address: W. Vandekemp, 555 Melbourne Ave., Ottawa, Ontario K2A 1W7.

Anniversaries

1954 1979
With joy and thanksgiving to God we hope to celebrate the 25th Wedding Anniversary of our dear parents,

NIEL and WILLIE RIETEMA
(nee Salomons)

It is our hope and prayer that God will continue to bless and keep them for many more years.
With love, their children:
Ben Rietema
Sy and Grace Bennik; Ronnie
Winnefred Rietema
Debbie Rietema
Linda Rietema
Open house to friends and relatives on Saturday, April 14 from 2 p.m. to 5 p.m. at the Bentley Community Hall, Bentley, Alberta.

Sarnia Orono
1954 1979
On April 9, 1979, D.V.,

JOHN VAN NIEJENHUIS
and
GRACE VAN NIEJENHUIS
(nee Talsma)

hope to celebrate their 25th Wedding Anniversary.
With the Psalmist we say, "Praise the Lord; for He is good; for His mercy endures forever" Ps. 106:1.
We pray that the Lord will continue to bless and keep them in the years to come.
Their thankful children:
John
Louise
Clarence & Nancy (engaged)
Grace
Sylvia
Annette
William
David
Gerald
Harold
A reception will be held on April 13 at 8:00 p.m. at the Durham Christian High School, Scugog Street, Bowmanville. Relatives, friends and acquaintances are welcome to attend the program.
Home address: R.R.#1, Orono, Ont. L0B 1M0.

1949 1979
Hoogkerk Woodstock
"He is our help and shield" Psalm 33:20b.
On March 31, 1979, the Lord willing, we celebrate the 30th Wedding Anniversary of our beloved parents,

FEDDE and MARTHA VISSER
(nee Hoiting)

May the Lord bless and keep them together for many more years.
With all our love:
Albert & Kitty Visser — Woodstock, Ont.
Coby & Gaele Visser — Dundas, Ont.
Wilma & Bert Hartman — Dundas, Ont.
Sid & Toby Visser — Woodstock, Ont.
Wendy — Dundas, Ont.
At home:
Betty-Ann & Rob
Andrea
and 7 grandchildren.

1929 1979
Balk Chatham
The Netherlands Ontario
With joy and thankfulness to our Lord, we hope to celebrate with our parents, grandparents and great-grandparents,

KORNELIS and SJOERDJE WAGENAAR
(nee de Jong)

their 50th Wedding Anniversary on April 3, 1979. We thank them for their love and guidance in all those years.
Hetty & Art Hijstek
Suze and Bill Mast
Ted & Judy Wagenaar
Lenny & John de Maat
13 grandchildren
1 great grandchild.
Home address: 57 Prince Arthur Ave., Chatham, Ont.

Anniversaries

1954 April 9 1979
JACOB and JEAN TIMMERMAN
(nee Vreugdenhil)

on your 25th Wedding Anniversary, congratulations with love and thankfulness for what you've done and are.
Your children:
Martin & Karen
Gord & Cheryl & sons
Jane & Sid (Dykstra)
Joan
Paul
Ron
Open house on Friday, April 13, 1979 at 2-4 and 7-10 p.m. in their home at 342 7th St. E., Owen Sound, Ontario. Best wishes only.

Obituaries

On March 16, 1979, the Lord took unto Himself, our dear son, brother, brother-in-law and uncle,

PETER BOSCH

Beloved husband of Dieuwke de Vries, at the age of 56 years. May the Lord in His great mercy, comfort and strengthen his wife and children.
Grietje Bosch-Soorsma — Noord Bergum Fr.
Anna Faber-Bosch — Moddergat, Fr.
Foekje & Nanne Iedema — Niezijl, Gr.
Japke Kooistra-Bosch — Saskatoon, Sask.
Stientje & Kees Osinga — Waaxens, Fr.
Aaltje & Jacob Kingma — Abbotsford, B.C.
Dirk & Corrie Bosch — Tzum, Fr.
Petronella & Lioewe Bouma — Dokkum, Fr.
Frans & Neeltje Bosch — Dokkum, Fr.
Frederik & Janny Bosch — Surrey, B.C.
Nieces and nephews.
33511 King Rd., Abbotsford, B.C. V2S 1A4.

Revelation 2:10b: "Be faithful, even to the point of death, and I will give you the crown of life."
That was the text on the occasion of Mom and Dad's profession of faith, and again at the funeral of our beloved husband, father, and grandfather,

DIRK JAN WILLEM DE RIJK

who was called to receive the crown of life on Monday, March 12, 1979, while in his 70th year.
His wife:
Johanna Elisabeth De Rijk — Scheffer, 31 McEwen Ave., Apt. 711, Ottawa, Ont.
Children:
John & Audrey — St. Albert, Alta.
Ina & Lippe — Exeter, Ont.
Tom — Thunder Bay, Ont.
Dick & Faye — Yorkton, Sask.
and 10 grandchildren.

Passed away suddenly in Rotterdam, the Netherlands, on March 19, 1979, our father, grandfather and great-grandfather,

JOHANNES PETRUS KRUYS

at the age of 73.
Ann & Hans Snoek — Gen. Del. Orono, Ont. L0B 1M0
Helen & Arie Vanderspruit — Orono, Ont.
Gerard & Shirley Kruys — Hudsonville, Mich., U.S.A.
Tina & Rink Feddema — Bowmanville, Ont.
Children, grandchildren and great-grandchildren in Canada and the U.S.A.

On March 19, 1979, in Groningen, Holland, the Lord took unto Himself at the age of 82 our dearly beloved mother, grandmother and great-grandmother,

GE TAMELING
(nee Kremer)

Siem and Roely Tameling — Heilo, Neth.
Paul Tameling — Oshawa

Obituaries

Suddenly at Surrey Memorial Hospital in B.C., on Saturday, March 24, 1979,

CORNELIUS VANDEN TOP

at the age of 67 years.
Beloved husband of Jannetje Vanden Top-Dekkers.
Father of:
Henry — Georgetown, Ont.
Albert — Bluston, Indiana
Cornelius — Grimsby, Ont.
Survived also by 6 grandchildren, 2 sisters and 1 brother in Holland.
Mr. Vanden Top was founder of Top's Importing Ltd., Grimsby, Ont. and Burnaby, B.C. He managed the companies until his retirement in 1966.
A service was held on Wednesday, March 28, 1979, at 11 a.m. from Henderson Langley Funeral Home in B.C.
P.O. Box 62, Grimsby, Ont.

"Ik heb de Here lief, want Hij hoort mijn stem." Ps. 116:1a
Heden nam de Here tot Zich, onze lieve zorgzame moeder, groot, overgroot- en pleegmoeder

ATJE WIERDSMA-Sybesma

op de leeftijd van 78 jaar.
"Tot Hem hef ik mijn ziel op." Ps. 25:1
Liesbeth Wierdsma — Arnhem
Gerrit & Dicky Wierdsma-De Boer — Sneek
Sybe & Lies Wierdsma-Speelman — Lakefield, Canada
Gre Wierdsma — Harderwijk
Mien & Folkert Harlaar-Wierdsma — Enkhuizen
Brand & Aly Wierdsma-Westra — Heemskerk
Andries & Mary Wierdsma-Visser — Lakefield, Canada
Peta & Louis H. Fransz-Wierdsma — Arnhem
Henk & Sylvia Wierdsma-Nauta — Lakefield, Canada
Bouwe & Pia Wierdsma-Vos — Huizen, N.H.
Nelly & Binne Kloosterman-Wierdsma — Peterborough, Canada
Atty & Edward Van Zeben-Wierdsma — Haelen
Estha Tsaig-Gobes — Israel
Kleinkinderen en achterkleinkind
Arnhem, 3 maart 1979
Lacomblestraat 28
De rouwdienst werd gehouden woensdag 7 maart om 13.15 uur in de Chr. Ger. Kerk aan de Parkstraat 74 te Arnhem, waarna om 14.30 uur de teraardebestelling plaatsvond op de Algemene Begraafplaats "Moscowa", Waterbergseweg 18 te Arnhem.

Cottages

Golden Lake

Come and spend your vacation this year in the beautiful Ottawa Valley. We are located right on the shore of Golden Lake. We have one and two bedroom housekeeping cottages, all with modern conveniences. Boat and motors, fishing, swimming and store. Also ten site trailer park with water, hydro and washrooms. We look forward to seeing you this summer. Phone 613-625-2999 or write:

**A & A's Resort
R.R.2, Golden Lake,
Ontario K0J 1X0**
for reservations.
Archie & Anne Poistra [owners]

Sandy Bay Camp
Looking for a nice quiet vacation site? Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licences, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1, Hastings.
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[new owners]**

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Business

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160 Main St. W., Listowel, Ont.
519-291-3280

Personal

Christian Dutch-Canadian widow, 40, with many interests, likes to meet sincere Christian gentleman age 40-46. Preferably those living in B.C. to reply. Letters to Box 4388, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian gentleman (late twenties) wishes to correspond and meet lady (girl) in her twenties. Non-smoker & non-drinker. Please reply to Box 4385 Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Accommodation

Attending University of Guelph this summer? Share fully furnished two bedroom, two bathroom apartment in adult building from May to Sept. $100 per month. Contact Marinus J.W. Abrahamse in Guelph at 836-9000 or 1112-380 Waterloo Ave. N1H 7H8.

Articles for Sale

Cassette Tape of the debate on Reprobation between Dr. Harry Boer and Dr. Lester DeKoster held in March is now available. Send $4.25 to:
Unicom,
P.O. Box 187,
Kalamazoo, MI 49005
Price includes postage. All tapes guaranteed. Other tapes are also available.

For Rent

Zomerhuisje aangeboden
Compleet ingericht tot 4 personen. Is verwarmd; bij particulieren, omgeving Haarlem, Amsterdam, Leiden, Den Haag.
April, mei 200 gulden; **juni, september** 250 gulden; **july, augustus** 325 gulden per week. Alles inbegrepen. In eigen huis ook logies met ontbijt. **Telefoon: 02502-7856. H.W. Vonk, Duinlaan 12, 2121 GB, Bennebroek, The Netherlands.**

FOR RENT: 3-4 bedroom house in Holland Marsh, near Christian school and church. Available April 1st. Call 775-2856.

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Aurora 727-9797
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• • •

Egg Farm

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Peter Damsma
R.R.5
Clinton, Ont. N0M 1L0
Telephone: 519-482-9849

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Call: 519-245-0454.

Properties for sale in choice farming area. Listowel district Christian school and Dutch Reformed Church nearby.
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519-291-1395
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3 bedroom home; north of the Queen Elizabeth Way; under $300.
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St. Catharines, Ont.

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Norm VanDyke,
42 Louis Ave.
or call [416] 934-9467

FARMS FOR SALE
Breeders and pullets; 39 acres; 2 barns in excellent condition. Eggroom with cooler; egg-cleaning machine. Very good house, full basement. Good location in Niagara Peninsula.
For more details call:
Art Vandervliet, representing
ROOKE REAL ESTATE LTD.
REALTOR
220 Broad St. E., Dunnville, Ont.
Phone: 416-774-7624 or
416-774-4611 [evenings]

For Sale

7 room aluminum-clad house, 1350 ft. approximately, including garage, broadloom throughout, electrical heated, one storey, lot appr. 100 X 150 (garden & toolshed). Located at Ansnorveld, about 6 kilometer from Upper Canada Mall and Highways 9 and 400. Close to church and school. $55,000. Phone: 1-416-775-2906. No business on Sundays.

Ministers Needed

Renfrew: The Renfrew Hebron Christian Reformed Church is in need of a minister of God's Word to shepherd the congregation. Anyone sincerely interested, please contact: Henry Schuler (Clerk), R.R.3, Renfrew, Ont. K7V 3Z6.

Wanted to Rent

Young farmer in southern Ontario wishes to rent dairy farm. Prefers stanchion set up. Suitable for Holsteins. Send particulars to Box 4387, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Help Wanted

Full time help wanted for modern dairy farm. Live in. Contact: John Wiersma, 519-523-9241.

VAN ECK LANDSCAPING LTD.
Waterdown, Ont.
is in need of a man starting the beginning of April. For an interview call: 416-689-5100 (except Sundays).

A permanent, steady, reliable man wanted to work on Dairy Farm. Some experience preferred. Write to DeJongdale Farms, R.R.3, Williamsburg, Ont. K0C 2H0, Attention: Mr. Bill DeJong.

Farm Help Wanted
Year round position available for experienced person on 100 cow/dairy and feedlot in irrigation district of Southern Alberta. Must be experienced with cattle and modern farm equipment. Send inquiries to: Schuld Farms, Box 182 Iron Springs, Alberta. Tel: (403) 738-4439.

Experienced, responsible and **mature person** for hog, beef and crop farm in southwestern Ontario. House available. Close to Chr. Ref. Church and school. Apply to Box 4384; Calvinist Contact, 99 Niagara Street, St. Catharines, Ont. L2R 4L3.

Experienced farm hand, single. Good wages for the right man. In British Columbia. Phone 604-465-5835.

Employ Wanted

Jongen van 18 jaar zoekt werkkring in Canada. Heeft mechanisatie diploma van landbouwschool. Zijn voorkeur gaat uit naar cash-crop farming met eventueel beef cattle of varkenshouderij. Liefst in Huron, Perth of Oxford County. Contact: Pete Van Driel, R.R.#2, Goderich, Ont. N7A 3X8. Tel. (519) 524-7071.

Young, married couple would like to work in greenhouse operation with the possibility of taking it over. Please write to Box 4386, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Help Wanted

Married couple for general farm help on large vegetable farm. Summer work available for spouse if wanted. Mechanical aptitude preferred. House available.
Cook's Bay Produce
Box 1157, Bradford, Ont. L0G 1C0
Phone: 416-775-7174

The **Huron Campus Ministry** has an opening for a
LONG TERM VOLUNTEER
to serve on the campuses of University of Waterloo and Wilfrid Laurier University from September 1, 1979 - April 30, 1980, assisting Chaplain Remkes Kooistra in an exciting and developing ministry.
If interested, ask for a job description and further information from: Mr. John Zwygers, Chairman, Huron Campus Ministry Committee 474 Parkwood Court, Waterloo, Ontario, N2L 4A8.

Wanted a **grower foreman** for 100,000 square feet of greenhouses. Must be capable to handle people and willing to work together with the rest of the operation.
Crops: foliage plants and seasonable pot plants.
This is a permanent position with a good salary.
Send replies to:
C.A. Vander Ende
c/o Burnaby Lake Greenhouses Ltd.
9945-152nd St.
Surrey, B.C. V3R 4G5

Calvin College:

The Department of English requires a person to teach in the **Academic Success Program** for students of first-year English Rhetoric. The appointment will be for one year (beginning in September 1979) and will be a regular staff appointment to the Department of English.

Qualifications are:
A master's degree in English, with additional training or experience in, as well as a strong interest in, teaching
(a) students of limited educational background in English;
(b) students with varied handicaps or low self-image;
(c) students for whom English is a second language. Training in linguistics is desirable, especially for category (c).
Interested persons please write to:
G.G. Harper, Acting Chairman,
Department of English, Calvin College
Grand Rapids, Michigan 49506

If you ...
- have some agricultural background,
- have experience in working with disadvantaged individuals, or
- have experience in cross cultural living, and
- are a commited Christian with a solid dose of tolerance grounded in a love for God's creation in all its diversity,

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This position has been open for over a year. If you can't apply, pray with us that the right person may be found.
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(616) 241-1691, ext. 193

Teachers Needed

Brampton: The John Knox Christian School invites applications for an opening in the intermediate (grade 7) or possibly the junior (grade 5 or 6) level, as well as a part-time remedial position. With the new addition of a gymnatorium, applicants with an interest in phys. ed. or theatre arts preferred.
Please send inquiries and applications to:
I. Witteveen, principal
82 McLaughlin Rd. S.
Brampton, Ont. L6Y 2C7
Tel. 416-451-3236 [school]
or 416-457-7250 [home]

Brantford: Brantford Christian School invites applications for teaching positions in grades 1 and 2 (combined) and grades 5 and 6 (combined). Please forward your inquiries and applications to: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 34E. Phone: 519-752-0433 (School).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Drayton: Calvin Christian School will need a **teacher for higher grades,** preferably with an interest in Phys. Education. Please forward your inquiries to: The Education Committee, c/o Mrs. Linda Timmerman, R.R.#1, Moorefield, Ont. N0C 2K0, or phone 519-638-3021.

Hamilton: The Education Committee of Calvin Christian School invites applications for possible teaching positions at all levels. Kindly request additional information from:
W.H. Hultink, principal
547 West 5th St.
Hamilton, Ont. L9C 3P7
Telephone: 416-388-2645

Holland Marsh: Holland Marsh District Christian School — **Springdale.** Applications are invited for a vacancy in grade 7. Send inquiries or resume to: H. Vandervecht, principal, R.R.4, Bradford, Ont. L0G 1C0. Phone: (416) 775-2651 (school).

Jarvis: The Jarvis District Christian School invites applications from teachers for a possible position in **grade 4.** Please send applications, including qualifications and references to: P. Weening, principal, R.R.1, Jarvis, Ont. N0A 1J0. Telephone: 519-587-4444 (school) or 519-428-0887 (home).

London: You are invited to submit your applications for an opening in **English** and **possible other subject** areas. Applications should include qualifications, academic transcript and references. Send to: W. Drost, principal, London District Secondary School, 24 Breaside Ave., London, Ont. N5W 1V3.

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Rossland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

Thunder Bay: Thunder Bay Christian School requires a teacher for **grades one and two**. Our school has a staff of 6 teachers and is situated in beautiful northwestern Ontario with a university and a college.
Send resumes and inquiries to:
Mr. Henry Kamphof,
Secretary of the board
R.R.#11, Oliver Rd., Thunder Bay
Ontario P7B 5E2
Phone: [807] 345-0773 [home]

Classified Advertising

Teachers Needed

Durham Christian High School

invites inquiries from those with teaching qualifications in the following areas: **English, French, Theatre Arts, Art, Science.** Or any combination of the above areas. Send all inquiries to Ren Siebenga, c/o Durham Christian High School, Box 238, **Bowmanville, Ont.**

Knox Christian School Bowmanville

invites applications for teaching positions in

Grade 6 and 7

Please send applications to:
P.O. Box 218
Bowmanville, Ont. L1C 3K9
or phone collect:
Mr. F. Bosma, principal
(416) 623-5871 (office), (416) 623-7665 (home)

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:
Wm. Slofstra, principal
Tel: 1-519-753-0433
Home: 1-519-753-9557

The Collingwood and District Christian School

needs a

teaching principal

starting for 1979/80. Our school is located in Wasaga Beach, the heart of summer and winter vacationland. If you feel God calls you to help build a young progressive interdenominational Christian School. Please address your inquiries to Mr. D.J. Romp, P.O. Box 832, Stayner, Ont. L0M 1S0. You might just be the person we are looking for!

Fruitland John Knox Memorial Christian School

invites applications for pending vacancies in the junior and intermediate grades. An interest in **Physical Education** and/or **Music** would be an asset. Needed also is a **part-time** teacher **mornings only,** to teach grade 1 or 2. Address your letter with resume to the School, Box 27, Fruitland, Ont. L0R 1L0 or phone: 643-2460 (during school hours).

The Kingston Christian School

requires a

Teaching Principal

for the 1979-1980 school year.
Please contact:
Mr. William R. Rang
613-546-4872
or write to the Kingston Christian School
Wright Cres., Kingston, Ont. K7L 4T9

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Teachers Needed

Toronto District Christian High School

will have openings in the following subjects:

Phys. Ed. — **English**
History — **Commercial Subjects**
Art

Please send applications with resumes to: Mr. W. Barneveld, principal, Box 527, Woodbridge, Ont. L4L 1B3. Tel. 416-851-1772.

The John Calvin Christian School

Strathroy, Ont.

invites applications for the following positions:
- 1 remedial teacher
- 1 primary/junior teacher (grades 3&4)
- 1 senior teacher (grades 6&7)
- 1 kindergarten teacher

Please send letters of enquiries to:

Mr. A. VanderLaan, principal
John Calvin Christian School
Strathroy, Ont. N7G 2E5

Phone: 519-245-1934 (school)
or 519-245-1402 (home)

Emmanuel Christian High School

Montreal (Dorval) Que.
requires a

Teaching Principal

commencing school term 1979. Established in 1975, we are an evangelical interdenominational school uniquely serving the greater Montreal area with enrolment of 130 students in grades 7-11 inclusive, and a teaching staff of 11 full and part-time teachers.
Applicants interested in this challenging position please send inquiries, complete resumes and applications to:

Mr. H. Berkenbosch
Secretary, Board of Directors
15 Pasteur
Dollard des Ormeaux, Que.
H9A 1M1

Rocky Mountain

situated near the scenic Canadian Rockies of Alberta, is inviting inquiries and applications for two vacancies for the next school year. One teacher is required for **Grades 1 and 2 combined** (about 16 pupils) and one for **upper elementary and junior high science** (double grades). Applicants should be properly certified to teach in Alberta.

Send applications or inquiries to: Mr. P. Valkenier, P.O. Box 669, Rocky Mountain House, Alta. T0M 1T0. Tel. (403) 845-3516 (office).

Abbotsford Christian School

Box 175 Abbotsford, B.C. V2S 4N8

Inquiries and applications for the 1979/80 school year are now being sought for our schools. Christian education is presently provided to 450 students on two campuses, elementary and secondary.

We are anticipating some openings in elementary and secondary positions and additional openings in senior secondary, if our planned expansion in grades 11 and 12 proceed, D.V.

At the moment we are interested in receiving applications for:

grades 4, 5, 7
secondary physical education/Bible/French
and all other secondary positions

Successful applicants must be dedicated to the concept of developing a distinctively Christian education and must show a willingness to teach in a number of areas.

Come and settle in the beautiful hub of the Fraser Valley and become actively involved in a dynamic, growing, Christian school system. Direct inquiries to:

Mr. John Kampman, Principal
Abbotsford, Chr. Elementary School
(604) 859-5167
or
Mr. John Messelink, Principal
Abbotsford Chr. Secondary School
(604) 859-5528

Teachers Needed

Toronto: Toronto Central Christian School invites applications from qualified persons for a possible opening in grades 3 and 4, 15-20 students, for the 1979/80 school year. Please send inquiries to: Mrs. D. Marshall, principal, 104 Trinity Street, Toronto, Ont. M5A 3C6; or phone: (416) 863-0567.

Trenton: Trenton Christian School will need a teacher for the Upper elementary level (grade 6 or 8) and a teacher for the primary grades fo the 1979-80 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ontario K8V 5N3. Tel. (613) 392-3600.

Winnipeg: Calvin Christian School invites applications for a teaching position in the primary and/or intermediate grades. Send resumes or applications to:
Mrs. G. Bakker, Box 44, Station F
Winnipeg, Manitoba, R2L 2A5
Telephone: 204-667-5851

Edmonton Christian Schools: as teaching appointments are being finalized, we still have some various **Junior High** positions and **part-time Kindergarten** positions to be filled as well as **High School Physical Education** and **High School Math/Physics.** We are also seeking inquiries regarding a position in curriculum co-ordination, hopefully to be appointed one year from now. Call or write:

Lee Hollaar
13470 Fort Rd., Edmonton
Alta. T5A 1C5
Phone: [403] 475-2818

Grande Prairie: The Grande Prairie and District Christian School Society requires at least one, and perhaps two teachers for a multi-denominational Christian School, with a multi-level classroom situation. Please direct correspondence to John Zylstra, Box 191, Sexsmith, Alberta, T0H 3C0.

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in the following areas:
1 Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band.
Junior/Senior High Mathematics.
Elementary.
Send all letters of inquiry to: Mr. H. Konynenbelt, principal, 802 6th Ave. N. Lethbridge, Alta. T1H 0Z1. Phone 1-403-328-4783 (School) or 1-403-328-7195 (Home).

Smithers & Telkwa, B.C.: The Smithers and Telkwa Christian School Society will be needing: 1 remedial and 1 primary teacher for the Elementary School, and a principal and teachers for **Math**, English, French and Business Education for the High School in September, 1979. Please contact: Glen Ewald, principal, Box 2117, Smithers, B.C. V0J 2N0. Telephone: 604-847-2186.

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Christian Care for the Elderly.

Holland Christian Homes Inc. Owned and operated by its members. Annual M.F. $25.00 per family, or $250.00 for life. P.O. Box 4127, Stat. D., Hamilton, Ont. L8V 4L5 or write to the Secretary, D. Brinkman, R.R. #1, Bowmanville, Ont. L1C 3K2. Applications for accommodation to be sent to Box 333, Brampton, Ont. L6V 9Z9.

Teachers Needed

Terrace is a beautiful recreation area.

Centennial Christian School
Terrace. B.C.

Has a position for a combined **grade 1 and 2 teacher** and an opening for a teacher in a combined **grade 3 and 4 and part of 5**, for the 1979/1980 school year, **or earlier.**

Please send resume with application to:
Mr. John Vander Wall,
Chairman Education Committee,
Box 317, Terrace, B.C. V8G 4B1
Telephone: (604) 635-5226

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the challenge of Liberation Theology

May 28-30, 1979

Led by
Dr. George Vandervelde
Senior Member in Systematic Theology

From a reformed perspective, the seminar will assess Liberation Theology and consider the responsibility of the church for social problems. Of special interest to pastors. Fee $25.

To register, write or call:
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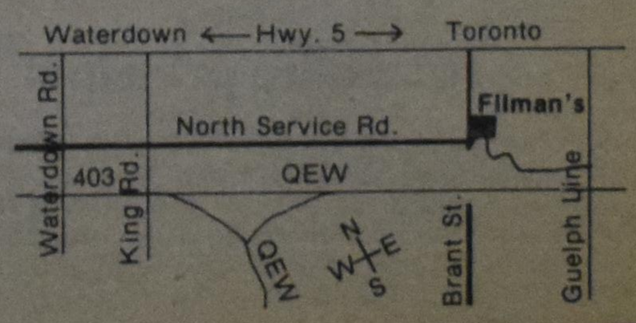

Ethiopians get 15 days to quit Christian faith

Toronto Star — Christians are being persecuted in widespread parts of Ethiopia as the Marxist government intensifies its campaign to diminish the role of the church.

Western diplomats and African religious sources say that in southwest Ethiopia, near the towns of Maji and Gore, Christians had been given 15 days to renounce their beliefs. It was not known when the 15-day period expires. The African sources said they knew of at least a dozen Ethiopians who had been killed for refusing to recant.

In other areas of Ethiopia, Christians have been ordered to register at government offices. The purpose has not been announced, but most observers see it as an indication of the government's desire to bring the church under its control — and probably in the long run to ban the church entirely.

About 40 per cent of Ethiopia's 28 million people are Ethiopian Orthodox Christians. The Ethiopian church, founded in 325 A.D., was a strong pillar of society until 1974, when Emperor Haile Selassie was overthrown. Although its influence has eroded since then, there are still 15,000 churches and 800 monasteries in Ethiopia.

The move against the Christians comes as the Ethiopian military government is attempting to solidify its revolutionary gains and launch an economic development campaign with the help of farm machinery from Eastern European countries. The success or failure of the revolution probably depends in the long run on whether a poor, backward people can properly put to proper use the great quantities of heavy equipment now pouring into the country.

Although Ethiopia — supported by the presence of about 1,000 Soviets and 18,000 Cubans — is beset by two wars and crippling economic problems, there has been a return to a normalcy of sorts in the major cities during the past six months.

The streets of Addis Ababa are quiet again after months of urban warfare in which government terrorists killed each other at the rate of 20 to 25 a night. Only the shots of an occasional execution are heard in the capital these days, recent Western visitors said.

Jails have been largely emptied on government orders and neighborhood defence squads, which once had unrestricted license to kill real or suspected "counterrevolutionaries," now must account for every bullet fired, Western diplomats said.

25th Anniversary Banquet

of the Christian Farmers Federation of Ontario will be held on Tuesday, April 3, 1979, D.V., at 6:30 p.m. in the Peter Clark Hall, University Centre, University of Guelph.

"The Family in a World Dominated by Enterprise"

Speaker: Rev. Ralph Koops, Chatham

Tickets: $10.00 per person $15.00 per couple
Order tickets from Christian Farmers Federation of Ontario
Box 70, Drayton, Ont. N0G 1P0
Phone: 519-638-3063

17th Annual Meeting of Salem

Will feature:
- Dr. S. DeWaal on: "Emotions Grow, Too"
- Workshops by all staff members
- Contact with staff and encounter leaders
- Business meeting

Saturday, April 7th, 1979 at 1:30 p.m., Covenant Christian Reformed Church, 278 Parnell Road, St. Catharines.

The Eastern Ontario and Quinte Leagues

of Christian Reformed Women, invite you to their

Mini-Convention

in celebration of their 25th anniversary.

Date: May 16, 1979 at 10:00 a.m.
Place: McArthur College, Queens University, Kingston
Speakers: Rev. H. Salomons - "Christian Comfort"
Mrs. Truus de Bruyn - "Life is for Living"
Other highlights: Mr. Richard Price
Ladies duet
Historical review
Full course dinner
Cost: $6.00 per person.
For tickets: send money order (no cash please) to:
Mrs. J. Vrieswyk
11 Loyalist Ave., Amherstview, Ont. K7N 1K4

Attention Young Adults!

Join with other Ontario Young Adults for the first DAY RALLY

"Building One Another Up"

Date: May 26, 1979
Place: Immanuel Christian Reformed Church
Mohawk Rd. West, Hamilton

Guest Speaker: Rev. M. Contant — Ancaster

Afternoon Workshops:
1. The Power of Prayer
2. How to Read your Bible
3. God's Will for our Life
4. Using our Gifts
5. How to Begin and Maintain a Young Adults Group
6. Music Workshop
7. "Crowded Pews and Lonely People"
8. Evangelism

Limited to 300 persons.
For information and registration forms contact:
Miss Anne DeVries, 210 Victoria N., Hamilton, Ontario
or
Miss Nelly Ellens, 2641 King St. E., No. 213, Hamilton, Ontario

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LET'S PLAY CHESS

editor: Pete Layer

Comments

Congratulations to the three winners this month. Mr. Douma has climbed the ladder for the second time, and Mr. Klein and Mr. Vander Woude for the first time. The three winners will soon hear about their book prize from the publisher. The record number of climbs by one person is eight, so there is still some time to go before this record will be broken! I sincerely hope all the winners will try again. The first series proved to be much harder than the second set. The dual in #769 spoils the theme variation a little (4 checks in a row!) A little pawn stops a try in #771. That's a move easily forgotten.

Solutions to the January Problems

#769 (Zagorujko) Key: 1. K-N5 threat: 2. Q-B5 ch., K-K3; 3. N-B8 mate. Variations: 1. --, N-Q3 ch., 2. K-B6 ch., N-N4 ch., 3. Q-Q6 mate 1. --, N-Q5 ch., 2. KxP ch., N-N4 ch., 3. P-Q4 mate or (Dual) 2. K-R4 ch., N-N4; 3. Q-B5 mate. 1. --, K-K3; 2. N-B8 ch., and 3. Q-B5 mate. 1. --, QxB; 2. Q-B5 ch., K-K3; 3. BxN mate or (Dual) 2. K-B6 ch., and 3. Q-Q6 or R-Q5 mate. 1. --, N-K6 or K2; 2. Q-B5 ch., N-Q4; 3. P-Q4 mate. 1. --, N-B5; 2. RxR ch., K-Q4; 3. Q-B5 mate. Tries: 1. Q-R4 or N4, NR4-N2 no mate

#770 (Ahues) Key: 1. R-B5 thr. 2.R-N4 Mate. Try: 1.R-B7? P-N8/Q or B., no mate.

#771 (Speckmann) Key: 1. B-N6 tempo. Variations: 1. --, K-K8/N8; 2. K-K3/N3 ch., K-Q8/R8; 3. R-B1 mate.

#772 (Martin) Key: 1. B-R2 threat: 2. R-K5 mate.

Dutch Solutions

#769 1. Kb5 dr. 2. Dc5 sch; 3n 3. Pc8 mat. 1. --, Pd6 sch., 2. Kc6 sch; Pb, sch., 3. Dd6 mat. 1. --, Pd4 sch., 2. Kc4: sch., Pb5 sch, 3. d4 mat. enz.

#770: 1. Tc5 dr. Tg4 mat

#771: 1. Lg6 tempo

#772: 1. Lh2 dr. 2. Te5 mat.

Contestants Problems:	#769	#770	#771	#772	Sub-Total	Previous Total	TOTAL
Points:	3	2	3	2	10		
F. Vander Woude	-	2	3	2	7	89	96 Winner!
H. Douma (I)	0	0	3	2	5	89	94 Winner!
A.J. Klein	3	2	3	2	10	82	92 Winner!
K. Amsinga (III)	3	2	3	2	10	62	72
M. Mellissen (V)	-	2	3	2	7	46	53
H. Brouwer (I)	0	0	3	2	5	24	29
J. Wilms (III)	0	2	3	2	7	13	20

CALENDAR OF EVENTS

Mar. 29 and Mar. 30 Beacon Christian Highschool will be presenting Thornton Wilder's comedy/farce "The Matchmaker" on Thursday, Mar. 29 and Friday, Mar. 30 at Laura Secord Secondary School at 7:30 p.m. Tickets will be available at the front door. Students: $1.00, Adults: 2.00

Apr. 6 25th Anniversary of the Clinton Ladies Societies, at 8:00 p.m. in the Clinton Chr. Ref. Church.

Apr. 7 17th Annual meeting of Salem, 1:30 p.m., Covenant CRC, St. Catharines.

Apr. 15 Easter Sunrise Service, Mount Hamilton Christian Reformed Church, Upper Wellington & Stone Church, at 6:00 a.m., Rev. Jerry Vreeman, speaker.

Apr. 21 First CRC Hamilton, 50th Anniversary dinner in H.D.C.H. at 7:00 p.m.

Apr. 21 Christian Labour Association of Canada's 27th convention, Silverthorn Collegiate Institute, 291 Mill Rd., Etobicoke (Toronto), Ont., starting at 9:30 a.m., with speakers Dr. Bernard Zylstra and Ed Grootenboer.

Apr. 21 Frisian play in the Jarvis District Christian School at 7:30 p.m.

Apr. 21 Concert of St. Thomas Male Choir "Crescendo" in the Bowmanville, Rehoboth Christian Reformed Church, at 8 p.m.

May 16 Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: $6.00 per person.

Christian Stewardship Services Tour

Harry Houtman of C.S.S. will be in the following Areas of Ontario to discuss the making of wills, estate planning, and investing. He may be contacted at Christian Stewardship Services, 455 Spadina Ave., Apt. 210, Toronto. **March 31:** Drayton-Toronto and points in between; **April 3:** St. Catharines; **April 4-7:** Strathroy-Chatham-Wallaceburg; **May 15-18:** Sarnia-Toronto and points in between.

The Ambassadors in Concert

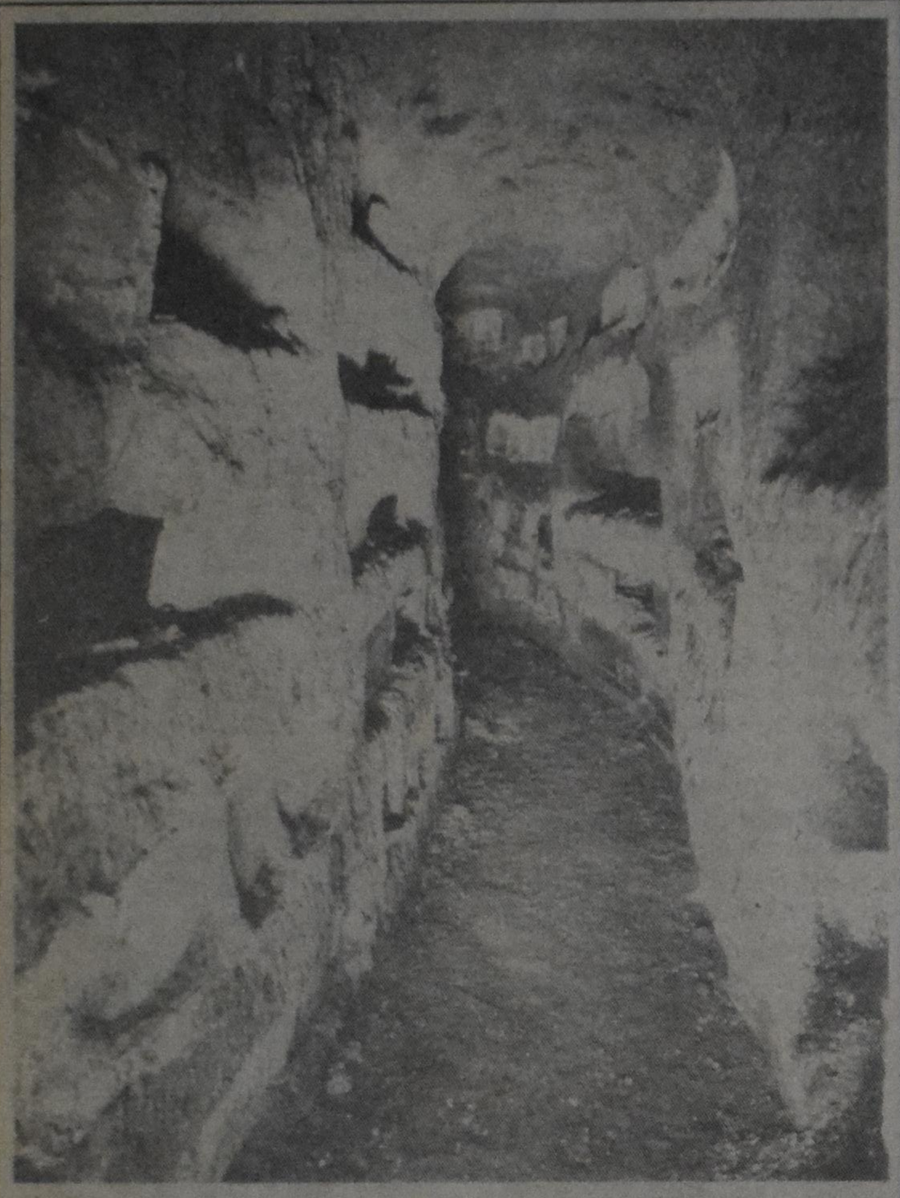
The Ambassadors will be in concert: **Cambridge**; Mar. 31st at 8:00 p.m. in the Forward Baptist Church, 94 Elgin St.; **Hamilton**, April 14th at 8:00 p.m. with the Hamilton Salvation Army Band in Hamilton Place.

VBS Workshops

Vacation Bible School workshops with Rev. Allen Curry (Director of Educational Services of the Orthodox Presbyterian Church), at three locations: **Toronto**: Wednesday, April 25, 8 p.m., Grace Presbyterian Church, East Side of Toronto, just south of the 401, off Port Union Road. **Stratford**: Thursday, April 26, 10:30 a.m. Stratford Christian Reformed Church; **Hamilton**: Thursday, April 26, 8 p.m. Free Reformed Church, on Mohawk Road, just east of the 403 Highway.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Apr. 6	Apr. 4	Apr. 2 (noon)	Mar. 30 (noon)
Apr. 12	Apr. 11	Apr. 9 (noon)	Apr. 6
Apr. 20	Apr. 18	Apr. 16 (noon)	Apr. 12(noon)

Books



In the catacombs in Rome, passages stretch for hundreds of kilometres. The dead were buried in horizontal alcoves in the walls. They were closed by a vertically laid slab on the passage-side.

From: *2000 Years of Christianity* by G. Tolderland-Hansen; published by George G. Harrap & Co. Ltd.; distributed in Canada by Clarke, Irwin & Co. Ltd., Toronto, Ont., 1971; clothbound, 160 pages.

Sociology

An introduction to the unity debate

Immigration and the Rise of Multiculturalism edited by H. Palmer; published by Copp Clark Publishing, Toronto, Ont., 1975. Reviewed by H.J. Groenewold, Trinity Christian College, Palos Heights, Illinois.

Without a doubt the major pre-occupation of many thoughtful Canadians is the question of Canadian unity. They are confronted with a host of complex issues and questions in their attempts to define the nature and extent of Canadian unity. No longer is it merely a discussion about the relationship between English and French Canadians; rather, the debate assumes the existence of a multicultural society.

This collection of documents traces the historical development of multiculturalism in Canada and its impact on the debate about Canadian unity and identity. The documents focus on several major topics: the impact of immigration on Canada's social, economic, political and religious life; changing Canadian attitudes towards immigration; the difficulties of "adjustment" experienced by immigrants; and the impact of immigration on Canada's identity.

The historical overview of immigration to Canada, excerpted from the Report of the Royal Commission on Bilingualism and Biculturalism, raises some very important issues. To what extent, if any, did large-scale immigration affect Canada's institutions, ways of life and Anglo-French relations? Did massive immigration shape the cultural identity of a country barely forty years old?

These issues and questions were debated in connection with the rising tide of immigration from the Orient and from central and eastern European countries. Before World War II, influential newspapers and individuals favoured immigrants who could be readily assimilated into Canadian society. They feared that these "undesirable" immigrants would undermine Anglo-Saxon traditions and values. The **Calgary Herald** demanded that Canada refrain from "importing a mass of human ignorance, filth and immorality." Men, such as Stephen Leacock and J.S. Woodsworth voiced concerns about the illiteracy, superstition and bigotry of these immigrants.

The demands for cultural assimilation and conformity died down in the years after World War II. The war had revealed the horrors of racism and cultural chauvinism (extreme patriotism).

The growing popularity of cultural pluralism or multiculturalism (various cultures living together) in recent years has not resolved the fears and doubts of immigrant communities living in Canada. To what extent will this policy encourage an open society in which individuals and communities need not forego their heritages? Is multiculturalism a means to perpetuate Canada's vertical mosaic or is it merely a refined and sophisticated form of cultural assimilation and anglicization?

The editor does not seek to provide answers to these and many other crucial issues. He is concerned with describing a fundamental problem, as yet unsolved, which has shaped Canada's past and will continue to do so in the future. In selecting the various documents the editor stresses that Canada must adopt a policy of multiculturalism and work towards a full recognition of diversity.

This highly readable book provides a useful introduction for students, teachers and others interested in the present debate about Canada's society and its prospects for the future.

Literature

Literary friends that should be ours

The Inklings: C.S. Lewis, J.R.R. Tolkien, Charles Williams, and Their Friends by Humphrey Carpenter; published by George Allen & Unwin, England and Methuen Publications, Agincourt, Ontario, 1978; clothbound, 350 pages; price: $16.50. Reviewed by S. Keith Ward, Newcastle, Ontario.

The Inklings is Humphrey Carpenter's second book to contribute to the burgeoning body of literature springing up around Lewis, Tolkien, and Williams. His first is a biography of Tolkien, published in 1977. This book is the first collective biography of this group of friends, and it focuses on Lewis. After examining several elements possibly common to the members of the group, such as Christian faith and a veneration of myth, Carpenter demonstrates that each of these involve as much difference between men as similarity. Eventually he argues, without much chance of contradiction, that Lewis himself was the glue that bound the group together.

Two major features of the book are a twenty-five page reconstruction of an imaginary meeting of the Inklings and a key analysis of Lewis' gradual shift from debater to poet. The former feature is helpful in explaining the spirit of the group, and the second in understanding the man who caused it.

In **The Inklings**, Humphrey Carpenter adopts the benignly detached stance of the good biographer, and in so doing adds much to understanding some of the puzzles of Lewis' relationships with his adopted "mother" and with Tolkien, for instances. The account does seem a little unbalanced because Carpenter has spent a considerable amount of attention on Charles Williams, the least well known of the group, and relatively little attention on Tolkien. He says that having written a biography of Tolkien he has "little to add." That doesn't help the reader who hasn't read the Tolkien biography. Lewis, whose autobiography, biography, and published letters have been around for some time, understandably receives the bulk of Carpenter's attention.

At several points, Carpenter refers to the argumentative dogmatism that was characteristic of Lewis throughout most of his life. He strengthens this to a criticism by comparing Lewis to Williams who had a great capacity for absorbing both sides of a question into his own view and therefore was able to hold "belief and skepticism in balance."

Though Carpenter does an admirable job of recreating the spirit of the Inklings, he does not go beyond existing scholarship to point out the limitations of these men beyond flaws of personality. He never shows any inclination or ability to probe the intrinsic weakness of treating the universe as an analogy of God's truth, the way of affirmation as Charles Williams puts it.

The Inklings is written in a scholarly manner for a general educated audience. Though many of the ideas introduced are difficult, Carpenter's prose is easy to read.

Camp Ke-Mon-Oya

Lake Chandos
Apsley, Ontario
1979

This summer will mark the fifth summer of camping at Camp KE-MON-OYA. KE-MON-OYA is located in the Kawarthas, on Lake Chandos, five miles from Apsley, Ontario. Apsley is 64 kilometers north of Peterborough.

KE-MON-OYA is an Indian expression which means "place of renewal", and the aim of the total camp program is to help all campers in terms of their spiritual, physical, mental and social development.

The camp's 75 acres of land has a variety of terrain, which makes it ideal for nature study. Some of the other camp activities are arts and crafts, campcraft, sports, canoeing, sailing and swimming. Our hebertism course is lots of fun and a fitness trail is being prepared. In the evening we enjoy a variety of activities, which are well liked by the campers.

We look forward with great anticipation to the summer. Numerous campers have returned for more than one summer of camping and we hope to see familiar faces once again.

We are thankful to the Lord, that He has given staff-members different talents and abilities to conduct a program that will be a meaningful learning and growing experience for all campers.

We would like you to consider KE-MON-OYA for your son or daughter. If you wish further information, feel free to contact us.

Camp Dates:
July 2 — July 14/79
July 16 — July 28/79
July 30 — Aug. 11/79
Aug. 13 — Aug. 25/79

Camp Fees:
2 week session - $165.
4, 6 and 8 week sessions available.

Request for Registration Form(s) to: Camp KE-MON-OYA, P.O. Box 124, Unionville, Ont. L3R 2L8; Tel: (416) 297-2398

Parents Name _____ Telephone _____

Address _____

City _____ Postal Code _____

A. Camp Program — Number of forms _____ Son(s) _____ Daughter(s) _____

B. C.I.T. Program — Number of forms _____ Son(s) _____ Daughter(s) _____

Previous Ke-Mon-Oya Camper(s) _____ New _____

Following families would like to receive 1979 Camp information

1. _____

2. _____

3. _____

Registration deadline: June 1, 1979